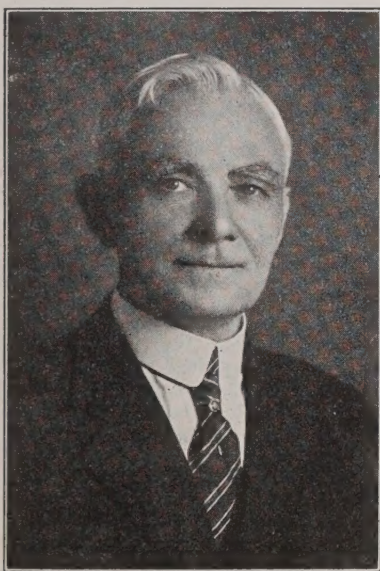


REFORMED CHURCH MESSENGER

Ministerial Relief Number



REV. J. G. KERSCHNER
Age 77—Ordained 1898



"Toward Evening"

For all Thy faithful servants, Lord,
Whose paths ascend toward eventide,
We bring to Thee our grateful praise,
Be Thou their ever-constant guide.

When night approaches, lone and still,
Draw near them on their Emmaus way;
Speak to their trembling hearts Thy cheer;
Assure them of the breaking day.

Inflame Thy Church to rise and shine,
Through fair September's harvest glow,
With deeds of love and helpful gifts
To greet these pilgrims as they go.

—J. Rauch Stein.

A Prayer

OUR kind Heavenly Father, we thank Thee that Thou hast given us our Blessed Saviour, Thy Word, the Christian religion, and a Christian ministry. Bless all our ministers and give them power greatly to extend Thy Kingdom upon the earth. Remember in tender mercy our aged and disabled ministers and the widows of our ministers. And do Thou move the hearts of our people to love them, as Thou dost love them, and to supply their every need. This we ask in the name and in the merits of Thy dear Son, our Saviour, Jesus Christ. Amen.

E. L. M.



Mrs. Sarah H. Gumbert
Age 87

PHILADELPHIA, SEPTEMBER 20, 1934

ONE BOOK A WEEK

CHRIST AND JAPAN

No one can speak about conditions and needs in Japan just at present as well as Toyohiko Kagawa. For no one knows her needs as well as he, no one knowing them can speak them as eloquently as he. By common consent he is Japan's foremost citizen—as economist, as sociologist, as novelist, and as Christian leader, and at the same time is her most popular orator, crowds swarming to hear him—literally whole towns turning out. Every once in a while or so, especially in times of crisis, he thinks it is his time to address the Western world. He thinks such a crisis is on now—and there is certainly one, for her acts all belie her protestations. For six months he has somehow found time to mull over this production, and then for ten terrific days and nights, with his whole personality aflame, he dictated to his Japanese amanuensis "Christ and Japan" (Friendship Press), with the following six chapters: "Japan and the Japanese," "Strong and Weak Features of Japanese Character," "The Japanese Spirit in the Modern World," "The Religious Life of the Japanese," "Japan Needs Christ," "Give Christ a Chance."

In the first chapter, "Japan and the Japanese," we have a picture of the background of the present nation. It is hard to understand her—she is so stubborn to change in some ways, so quick to see the main chance in others. But one has to if he would understand her. So many Western ways she has been quick to seize upon; but she is so stubborn that to persuade her people, who have eaten rice as the staple article of diet, to use oats, rye and wheat biscuits is more difficult than to launch a revolution. The people are always on the verge of starvation, calamities due to the lack of food are always threatening them. To go on as they are going is impossible; to change their habits seems to be an equal impossibility; there seems to be nothing to do but for them to remain where they are and starve or for the government to forcibly compel them to go to Manchuria. It is a hard thing to know what to do.

This brings out the strong and weak features of the Japanese character. They are a pious people but this very piety may be their undoing. There are days when over a million people pay their homage at the Meijah Shrine. On the other hand, the encroachment of science on this old piety is making itself felt among the young and thus the reasonableness of

Christianity is capturing the soul of young Japan. The Japanese love loyalty, but with the exception of that to the Emperor, their loyalty is apt to be transferred often. The new loyalties are being transferred from the Emperor to the new Japan, and no people love their country more. There is loyalty to family and there is no country except Japan where you will find the thousands of women turning to prostitution to support their invalid husbands or unemployed. Their kinship to nature takes on cosmic dimensions. They feel that nature is all one. When Darwinism came it captured the country. The religion of love as taught by Christianity was looked upon as a visionary ideal and at first failed to secure widespread serious consideration. Nature is one and the materialistic side overshadows the spiritualistic. "Therefore to bring home to the Japanese Christ's revelation of God as Father we must teach, as Oswald does, that there is harmony among organic bodies. We must stress the fact, as J. H. Fabre does, that God's purpose is built even into animal intuition." Unless they can be shown that there is love in nature possible they will not find faith possible.

The Japanese have a higher forward system of education than any other people. But they prove that education alone does not make men good. From the primary school to the university they have courses on ethics, nationalism and patriotism, and science. But because of the basing of all these courses on materialism they turn out communists and militarists. It is a pity but it is true that the mission schools are following the same standardized course. Many of the students get no religious or moral instruction. In some schools, religion was not mentioned in five years. What justification can there be for such a course? There is a great eagerness to study on the part of Japanese youth, but the government turns that eagerness into nationalistic channels and the mission schools follow after. The thing to do is to train up a host of native evangelists which shall be workers as well as teachers and which shall give a Christian interpretation to these things.

Just now the triumph of Mussolini and Hitler has given a great impulse to Fascism. The militarists have the upper hand and the rest of the world is not setting a good example in this regard. They would destroy all parliamentary government and a pacifist is in great danger of his life. It should be made clear though

that the militarism is because of her professional patriots. The people as a whole are not espousing their cause. (Twenty-seven sons of families of the nobility are under arrest for displaying these tendencies.) The masses are by no means war-minded, neither are they opposed to disarmament. "My work compels me to travel to and fro constantly across the empire. In these journeyings I meet many of the nation's informed leaders. Not more than one or two in a hundred of them believe in Fascist principles. In private conversations 99 per cent are out-and-out opposed to them."

It is a question just how much Manchuria is going to benefit Japan. Why employ expensive Japanese labor when Chinese coolies can be secured for one-sixth their wage? The militaristic party will wake up and find a big problem on their hands. Ambition will have overleaped common sense. "This same sentiment is now reflected in her attitude toward the Manchurian question. Having recognized Manchukuo, her sense of justice and of honor could not stand for interference on the part of the League of Nations. She therefore finally withdrew. In a case where she feels that justice and honor are at stake Japan will never yield, even though she sacrifices half her people. Nay, not even though it should mean utter annihilation. To this extent does the feudal spirit of *bershido*, even today, control the soul of the Japanese."

The upshot of the whole thing is that Japan needs Christ. Not that other nations do not need Him but Japan especially. She is most ready for Him of all other nations. She has had long training in Buddhism, Shintoism, Confucianism and other loyalties. Transfer this loyalty to Christ. These other faiths lack the note of redemptive love. They do not go the way of the cross. They do not hold up self-sacrifice. Kagawa tells us how he tried them all. Religious from his youth up he studied them all. Finally he came under the influence of a missionary and he put a New Testament into his hands. Here he learned Christ. A great thrill went through him. Here was love, real love. His life was transformed. Everybody saw it. All he had to do was to tell how it was done. He gave himself to preaching and living this self-forgetful, forgiving, suffering love. He said this was what his country needed—this is the burden of the appeal, this the eloquent plea.

Frederick Lynch

THE POSTAL BIBLE READING COURSE—FIRST YEAR

Prepared by Wilbert W. White, President
The Biblical Seminary in New York,

235 E. 49th Street, New York City

Suggestions given below about reading the letter of Paul to the Philippians is the first of a series of 52 postal Bible reading suggestions; 52 of the 66 books of the Bible will be covered, one each week. The cards will be sent to members one each week from time of enrollment. A reader may begin at any time. The cost of the series is \$1. The object is to stimulate more general commonsense direct contact with the Bible on the part of every-day people. "Blessed is he that readeth, and they that hear the words of the prophecy,

and keep the things which are written therein. The time is at hand." This plan was launched at the Cedar Falls, Iowa, Bible Conference, July 31, 1934. May many be helped thereby!

"The study of the Bible by books must be absolutely fundamental to all other methods. Nothing will so satisfactorily take care of all questions of higher criticism as such book studies."—Dr. Stanley Hall.

Five Suggestions for Survey of the Epistle to the Philippians

1. Note that Epaphroditus is spoken of in two places—at the ends of chs. 2 and 4. Read and tell about him to somebody. Note how c. 3 begins. Wonder if hint here of make up of letter.

2. Make lists of other persons mentioned in letter. Note estimate of each. Pass on results. Imagine what kind of congregation of Christians were at Philippi.
3. Read letter through aloud thoughtfully. Try to make out what Paul sought to improve or correct in the Group. What did he approve? Any lessons for you or yours?
4. Read and reread the letter, following in each reading some root idea, as, Progress, Joy, Confidence, Fellowship, Suffering, Work, Need.
5. Give time to consider the kind of Christian Paul himself must have been as revealed in this letter. Note how he relates his life to Jesus Christ.

Vol. CVII, No. 43

PHILADELPHIA, PA., SEPTEMBER 20, 1934

Whole Number 5386

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Evangelical and Reformed Church, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent as long as legally permitted, unless there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Evangelical and Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSS ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

WOMEN AND CHILDREN FIRST

In dangerous and anxious situations the terse announcement is heard, "women and children first." Why? Because they are looked upon as the frailer members of the race and in need of the protection of the strong hand of man.

In the benevolent giving of the Church, has the membership ever placed the wives and children of their ministers first in its thinking when it concerned itself with supporting the cause of Ministerial Relief? Too frequently with many of us the words Ministerial Relief simply flashes before our mind's eye the picture of a pastor and his wife, grown old in the service, whose wants may be few; and without much thought we give a small amount when the appeal comes for the cause. We give little thought or special study to the real purpose of this most splendid department of the Church's activity.

"Women and children first." I am confident that many of our young ministers in these days could and would do more effective work if they could have the assurance that in case they should be called out of this life or become unable to work, their wives and little children would have a chance to live and an equal opportunity to grow with healthy bodies and carefree hearts which is the right of children. That something will be done giving the assurance that the mother will not need to fret and worry for shelter and food and schooling for them.

It takes courage in these days to be a minister's wife. So much is demanded of her that the average housewife need not concern herself about. The house must be immaculate at all times and hours for no one knows when a wedding party may arrive, callers may ring the door bell and other visitors may drop in. Always the latchstring must be out, for hospitality is expected of the parsonage if not elsewhere. The family is supposed to be well dressed, for are not the eyes of the community on them? From the oldest to the youngest in the family they ought to set the example in generous giving for all the congregation's undertakings as well as the denominational causes. The budget of the minister has many additional items not found in those of most members and it is difficult for the average pastor to lay up much for the proverbial rainy day.

The minister seldom stands out in the community with the glamour of an official or the prestige of the prominent citizen. That is well. But he is the messenger of peace, the exponent of good will, the teacher of right living. He intercedes in prayer for the troubled and wayward, comforts the sick and sorrowing and establishes confidence in the hearts of fearful men. These are the high functions we expect him to fulfill with a willing spirit and a ready and devoted heart. Should not the members of the Church help him do his best by getting back of the fund which the Church is seeking to establish for Sustentation and Relief, so that he may go about the Master's business unhampered, at least by worries for his family, in the knowledge that the Church he loves and wholeheartedly serves is saying, "women and children first," and will provide for them, if he is ever unable to do so?

—MRS. F. WILLIAM LEICH.

* * *

MINISTERIAL RELIEF AND THE SOCIAL GOSPEL

Church people frequently become sentimental over the alleged plight of veteran ministers and their dependents, who do not have the necessary comforts of life during the eventide of their earthly pilgrimage. But, to all faithful members of the Church, the very thought that, after a generation or more of unsparing devotion to humanity, retired servants of the Church should have to spend the twilight of their existence without the usual blessings of hearth and home, is unthinkable! Even the slightest demands of justice would call for some provision to be made that such persons might enjoy at least the bare necessities of dignified living. In order to maintain its self-respect, the Church must care for those among its servants whose worn and weather-beaten bodies are no longer able to keep pace with their burning zeal for the Kingdom of God.

It is along such lines that the argument for Ministerial Pensions has most frequently been advanced. In spite of the fact that this is a valid mode of reasoning, is there no other explanation for the existence of retirement funds for ministers and their wives? Granting the human appeal of this line of thought, the fact remains that if justice and Church-face-saving were the only straws to which Min-

isterial Relief could hold, its work in the Evangelical and Reformed Church, or any other denomination, could scarcely be continued. If that were the case, it is doubtful whether, in these days of financial strain, ministers would be willing to enroll in a retirement fund created and administered by the Church.

Clerical and lay members of the Church are now seeing, however, that the idea of old age pensions for all people is rapidly coming to be recognized as a sound principle in the structure of organized society. Such far-seeing corporations and institutions as the railroads and the public schools have long since seen the value of providing some system of retirement income for their veteran employees. Pending the universal adoption and operation of such a social reform, one industry and institution after the other has been putting it into practice. Although it may be in modified and inadequate form, they have been adopting the principle. These have not only seen that it pays, but that it is distinctively a mark of the development of the humane character of modern civilization. Ought not the Church of Jesus Christ, whose gospel is entirely based upon the application of the golden rule to all private and communal life, be in the vanguard of those institutions who are determined to put this rule into practice?

Anticipating the eventual adoption of old age pensions by the various State governments, it is evident that the existence of previous, perpetual retirement funds will surely make the creation and adequate administration of State funds. For it is quite reasonable to assume that beneficiaries of previously existing funds would not be eligible to the same amount of help from a State Fund as those who were not so fortunate. Thus it becomes apparent that Ministerial Pensions, together with all existing retirement funds, is making a definite contribution to the social advancement of the American people. Is not this one of the most effective means of preaching the Social Gospel?

—HERMAN J. NAFTZINGER.

* * *

A BEAUTIFUL MINISTRY

During the first nine months of the year of our Lord, 1934, an unusually large number of our ministers were called out of the Church militant into the Church triumphant. A number of them measured their earthly pilgrimage by fourscore years and more. One, the Rev. Jacob F. Snyder, attained the century goal, retaining vigor and strength until near the end of his journey. These we numbered among the patriarchs of the Reformed Church.

Still others, while seemingly in the ripening of their years, were called to cease from their labors and to come up higher. All of these were men who, in faith triumphant, had "washed their robes and made them white in the blood of the Lamb." All of these we hold in reverent memory, as do also the people whom they served.

There are among us today a number of aged or physically helpless ministers, as well as the widows of ministers, who, because of great sacrifices made while serving their congregations, are rightfully looking for financial aid from the Church. They gave the best of their strength and their years in the service of the Church, and surely, the least that we should do, is to recognize their needs and supply their modest wants. So far as possible, our Board of Ministerial Relief is giving to them financial aid. The Board's resources, however, are limited, and what the Board can give is measured by the funds that the Church provides. Let us remember these needy ones in our prayers and by our generous gifts. Let us be as open-hearted as our Government is in pensioning its retired servants, or as the railroads are, in caring for the men who have served long and faithfully. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith."

—A. M. S.

* * *

LEST WE FORGET!

One of our college presidents has called our attention to the warning words of Mark Twain, written the year before the World War in "The Mysterious Stranger", and we

agree with him these words deserved to be remembered and repeated again and again. Facing as we are the threatening political wars in Europe and Asia, and the no less dangerous industrial wars in our own land, it is not enough for the clergy, the press and leading statesmen and educators to cry, "Stay out of it!" Lest we forget, we do well to cherish such a wise and heartsearching comment about war as this made by one who was a great philosopher as well as a famous humorist:

"There has never been a just one, never an honorable one on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful, as usual, will shout for the war. The pulpit will—warily and cautiously—object at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.' Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity.

"Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and *mob any honest man who ventures to open his mouth*; and presently such mouths will cease to open.

"Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

* * *

SPEAKING OF WORDS

Elizabeth and I were speaking of words. She knows them intimately, their power for good or evil, and deplors the careless use of these sacred symbols. Best of it, we, wife and husband, were in cordial agreement, and so we talked about words: how infinite shades of thought and feeling can be expressed in words of simple character.

There is no need to search for unusual, high-sounding or peculiar words in order to obtain a reputation as a good conversationalist or even as a writer. The English language contains an abundant supply of ordinary, simple words which, if carefully chosen and correctly applied, suffice to express almost any meaning, idea, or shade of thought. Naturally there are, in addition, many words of greater length or rarity, which it is equally permissible to employ when occasion arises, since these words fulfil a special mission that no other words can adequately discharge. They have a subtle shade of meaning peculiar to themselves; there may be, and often there are, synonyms which closely resemble them; but there is always a slight difference. It is this difference that only the diligent student of words can detect, and it is all-important.

Indeed it is only when one comes to consider words—just words alone, apart from literary style—that one realizes the vastness of the subject, the infinite variety of these little cogs in the wheels of speech, their nice adjustment, their delicate grading, their precision and their power.

Elizabeth suggested a few simple examples of closely related words, and asked me how many of them I could correctly define, or correctly apply: inverse and converse; consent and assent; assume and presume; protrude and project; confess and admit; obtuse and abstruse; difficult and hard; correct and accurate; append and suspend; prescribe and proscribe.

I frankly acknowledged that I had often used one or another when its partner should have been employed—a fault which is unwittingly committed every day in every class of society. Yet a little time devoted regularly to the study of words will remedy this, and one will assuredly find a

definite and growing pleasure in the correct application of words during one's daily intercourse.

Having reflected throughout the day on this subject of the power of words, I gave to my wife that evening the product of my musing, to which she gave assent: "Some words transport us to the skies," I said, "others plunge us into abysmal gloom; some hold undisputed sway like absolute sovereigns, others do only menial service; some stab as with a dagger, others soothe like a mother's care; some have the ingratiating modesty of a highborn maiden, others intrude like an unbidden guest; some sing in the memory like the lingering note of a nightingale, others haunt the mind like an ominous decree; some are like living personalities, others like dim memories of bygone days; some are like the dance of animated sunbeams, others like the sigh of mournful pines; some are like a beacon light, others like a flickering candle; some are like a quivering image on water, others set as a face of flint; some are like a symphony of the stars, others like jangling notes out of tune; some are hot as a fiery volcano, others cold as a winter blast; some are as soft as a whispering breeze, others loud as a cannon-peal; some are as gay as a troubadour, others sombre as a starless night; some are as lustrous as a jewel, other dull as a brooding sky; some are as nimble as dancing water, others heavy as a weary footstep; some are as beautiful as the rosy flush of dawn, others ugly as a venomous toad; some are as definite as the glance of a child, others vague as a fitful dream."

—GRENVILLE KLEISER.

* * *

"LORD, I HEAR OF SHOW'RS OF BLESSING"

Our Memory Hymn for October was written by Mrs. Elizabeth Codner, the wife of a clergyman of Islington, London. For a number of years she was identified with mission work in that city. Mrs. Codner gives an interesting account of the occasion leading to the writing of the hymn. News of a great revival in Ireland quickened the interest of a number of her young friends, upon whom she longed to impress an earnest individual appeal. This desire took the form of a hymn. It was written for a few, but soon passed into wider usage, and was published as a leaflet in 1861. At once the hymn became popular and found frequent use in revival meetings. The hymn is in large part a prayer, and the refrain "Even me" has touched the hearts of many and brought them to the feet of Jesus. Let us make it our prayer hymn for all times and hold fast to the assurance that while our Saviour is bestowing blessings on others, He is willing and ready to bless you and me. "Even me." The composer of the tune "Even Me" was the well known hymn tune writer, William B. Bradbury.

—A. M. S.

* * *

THE FINAL TEST

"There were many vanity cases and mirrors strewn about the deck." So runs the report of the first person to board the fated "Morro Castle" at Asbury Park after the dreadful catastrophe. "Quite a number of the girls were so intoxicated that night that they had to be carried to their state-rooms, and they were probably roasted to death there because unable to help themselves." Such was the testimony of witnesses. It was, of course, a holiday cruise, and in these times especially that means for many a heyday for license. God is forgotten, and nobody seems to care about the future. But when so terrible a holocaust comes, whatever its cause, what a revelation it often brings us to make the tragedy more pathetic! Vanity cases and mirrors, forsooth—and drunken girls! Surely we need to pray for mercy and forgiveness for our rebellious generation.

* * *

WHAT DO YOU ASK OF THE CHURCH?

"I do not know what a Church is for," declares the English preacher, Dr. Thomas Yates, "if it is not for this first and supremely—to *renew and sustain in men and women the sense of God, and of God over all.* Yet so many are forever seeking of a Church everything except this one thing, which is everything."

Here is a word which tests us through and through. In some places of worship, alas, there is so little to remind men of the Most High God. Sometimes when the pastor's eyes are fixed steadily on the risen Christ, many of those in the pews are thousands of miles away, their thoughts worldly and even profane. Sometimes even the man in the pulpit does not seem to be conscious of the meaning and purpose of God's House; his manner and his message appear to be "of the earth earthy", altogether out of tune with the infinite and eternal. But what a great thing to come out of the sanctuary with a light shining in your eyes and a conviction singing in your heart: "I have walked with God today!"

* * *

THE NEW SCIENCE

At Aberdeen on September 5th, Sir James Jeans made his annual report before the scientists of the world, and it was a fine illustration of the revolution that has occurred in the physical sciences since Tyndall announced sixty years ago that science alone is competent to deal with man's major problems. The sturdy Victorian self-confidence of that earlier day has been well-nigh dissipated. The school to which Tyndall belonged had reduced the cosmos to atoms and their motions, and thought it sufficient to study them in order to arrive at a true conception of reality. The Victorians sharply separated man and his intelligence from the inanimate universe.

Sir James shows that the riddle of nature is not so easily solved. He puts it thus: "In the old physics the perceiving mind was a spectator; in the new it is an actor. Nature no longer forms a closed system detached from the perceiving mind; the perceiver and perceived are interacting parts of a single system."

The *New York Times* points out that this is not new, as Bishop Berkeley had uttered similar thoughts and Sir James Jeans has uttered them before. "Yet," says the *Times*, "it is good to hear them repeated. The triumphs of the experimental method made fashionable by Galileo and the success of mathematics in the hands of Newton have blinded us to the price that had to be paid for apparent progress. Man was sacrificed. Problems about stars and coal tar were solved as if he did not exist. Now it has dawned on Science that the sense impressions by which man judges nature are inseparable from nature—that he actually makes nature what it seems to be."

"Science deals with but one aspect of reality. Indeed, it gives us little more than a skeleton, a structure. Its method of studying isolated facts cannot clothe the bones with flesh. If mind and matter are one, as Sir James assures us they are—and Eddington agrees—there is room for the philosopher. *The beliefs of martyrs, the response of singers to sky and wind, the yearnings that a Beethoven strives to express in a symphony, are as 'scientific' as any equation ever formulated to discover how an electron is vibrating in an atom.* If the methods of physical science of today are beyond the reach of any but the mathematically trained, at least the conclusions reached are comforting to the scientifically uninitiated. There is another approach to nature besides that of the mathematician and the experimenter. The sigh that must take the place of words when the sun goes down in a bath of purple and red is worth as much in divining reality as $E = Mc^2$."

It is obvious from all this that the pretensions of materialism have little standing with our foremost thinkers. When a Harry Elmer Barnes writes with his usual airy cocksureness: "Astronomically speaking, man is negligible," he is sufficiently answered by Dr. Coe: "Astronomically speaking, *man is the astronomer.*"

* * *

DON'T GET YOUR INSURANCE MIXED!

My friend the insurance agent explained to me this morning a point in his business that I always sensed but never really saw before. You know how it is: something that seems clear as clear, but not until an expert shows it to you.

This was about an important difference between two sorts of insurance. If you have the premium, he said, you can insure your life for a million dollars.

But if you tried to insure your house or your barn for a million the agent would know you were either crazy or crooked.

That is, the agent knows, within a few hundred dollars, what your house or barn may be worth, what your cash interest in it is. You can't hope to get out of a loss more than you put into the thing destroyed. But the agent doesn't know what your life may be worth—to you and your family.

Why do the insurance companies make a difference be-

tween life and property? Well, because everybody does. To gain the whole world and lose one's own soul is one of Christ's ways of stating the fact.

And yet I know men who insure everything to its full value but themselves; all but the one thing that is beyond price.

I'm not an evangelist; but if I were I'd have one sermon on the reason for these two sorts of insurance. It ought to bring some people to the mourners' bench.

—J. T. B.

The Thoughts of Justus Timberline

Fresh Ways of Saying Things

People talk to me a good deal and by keeping my ears open I catch an occasional phrase that ought not to be lost. Here are some I've heard in the last week:

"You might as well try to persuade a hog to diet."

"It takes an expert to figure out how to stop a fire by pouring on more gasoline."

"Mr. H— doesn't want poor China to have to travel on her own feet; he'd rather see her taken for a ride."

"No preacher is a hero to the city editor."

Such incidental remarks as these, which mostly I forget to make note of, do me more good than the slang, too oft repeated, that I hear everywhere.

In fact, when our pastor calls for testimonies in the midweek meeting, I'd a lot rather hear some of the parrot testimonies of the old days than some of the parrot patter of the new. The old at least had a good subject.

Visits to Other Pastures

A letter has just come asking me if I think it right for Church members to attend other Churches than their own.

Of course it is—in moderation. The idea that Church members should be discouraged from attending other Churches now and then was once a good deal more than an idea. An old friend of mine has told me that his father was once reprimanded by a Presbyterian session for the sin of "occasional hearing"! But that was a long time ago. It couldn't happen now, and it shouldn't.

Freedom in worship is more than freedom to choose a Church, once for all. It is freedom to enjoy the fellowship of other Christians, to hear the Word from other preachers, and to unite in other than our accustomed forms of worship.

I am no friend to the Church tramp, who manages to indulge his religious emotions without accepting or even admitting that he has religious duties.

Nor do I think much of the Church member who is forever longing for greener pastures. He can do a lot of mischief in



the flock. One fence-jumping sheep can demoralize a hundred.

And it goes without saying that nobody should leave his own Church at times when it is his clear duty to be present, because of obligations freely assumed or because of special need for his presence. Duty first.

All that being understood, an occasional visit to another Church is all to the good. It can have many useful results. For one thing, it will help the visitor to realize that his own Church is not the only religious group in the community. He may already know this, but I've heard many an official member talk, and some preachers preach, as if the Lord had only one set of the faithful in our town, and as though the cause of Christ would be in a bad way if we should take a notion to quit. That state of mind needs considerable correction.

I see another value in worshipping now and then with other congregations. Every form of worship tends to become a form, and little else. Familiarity need not breed contempt, but it does produce formalism, if we are not on our guard.

When we share in a different order of service, with its different hymns, prayers, responses, and what not, the very newness of it all throws a new light on the substance of our worship.

It is like reading a long-familiar passage of Scripture in one of the new versions. Moffatt and the other translators have greatly freshened for me the changeless meanings of the old Book.

I wouldn't despise one unintended value

of occasional Church visiting. More often than not, we come back with the feeling that, after all, "east or west, home's best."

When Freedom Fails Us

This is the time of year when the overwork delusion gets a set-back. People are home from their vacations, and wonder why they felt so much under par at the end of their holiday.

It was because they had an aimless vacation. They didn't get all they expected out of it, because they let themselves be balked by incidental trifles.

They missed a lot because so often they couldn't decide what to do, or where to go, or how to distribute their time. They dawdled, and fretted, and lay around.

So they say, if they tell the truth, "I feel a lot better since I got back to work."

It isn't the work that makes them feel so good; it's the regularity and definiteness of life. They know how to work at their jobs without fuss. They have something to do, and they do it. They leave it behind when they quit at night, but when they work, they work.

There's something restful about the regular round of life, after all. My heart goes about seventy to the minute, but it has a little regular interval between beats. Once, when it was misbehaving, it went very much faster—and then it would skip a few beats, which was a most uncomfortable feeling for me, its owner.

I think of these things when I hear some people talk of "liberty," whether in civics or in religion.

Liberty, after all, has its bounds. It isn't aimless drifting. It is restraint as well as freedom. The "Thou shalt nots" of the moral law are not the arbitrary edicts of an autocrat, but the wisdom of One whose service is perfect freedom. Only great servants can have a great freedom.

So our Master can say to the weary, "I will give you rest." But He does not thereby offer a loafer's paradise, which is no paradise at all. On the contrary, it can be a very neat little inferno.

Messages on Ministerial Relief

A Garland of Appreciation and Gratitude for a Ministry of Helpfulness as Beautiful as it is Necessary

OLD AGE PENSIONS

One of the last mandates President Roosevelt gave his underlings before he left for his extended cruise was the preparation of a tentative bill with reference to taking care of the aged persons of our country, that the matter might be referred early to the next Congress for consideration and legislation.

Among the millions of the unemployed there are hundreds of thousands of men

and women who have passed the meridian of life, and because of physical infirmity and weakening intellectual powers, and general inability to meet the requirements of the varied codes that have recently been enacted by the powers that be, they must be wisely and judiciously provided for in the declining years of their life. We believe this is as it ought to be and that wise legislation on the issue will meet the general approval of the populace of the country.

Railroad and other corporations call this the Pension System and have in many instances provided for the physical needs of men who were in their employ for a long term of years, usually at the age of 65 years, after their powers are abated and their energies wasted.

In the realm of the sacred office of the Gospel ministry the same thing obtains; and since the Christian Church owes a debt to aged ministers and their widows, having automatically assumed this obligation



REV. AND MRS. PETER BAUER
Age 61—Ordained 1894

at their ordination into the sacred calling, it becomes her solemn duty by wise and judicious legislation through her judicatories to provide for their well-being at an age when with the pious Job they are obliged to say, "My spirit is spent, my days are extinct, the grave is ready for me." This provision is made possible through the liberality of consecrated members of the Church of the blessed Redeemer, in whose service "their hair have turned gray and their bones waxed old."

The Administrative corporation in the Church is usually called the Board of Ministerial Relief, meeting at stated times and administering as substantially as possible to the needy ones brought to their attention through an Informant elected by the varied Classes. Annual Relief annuities are granted the applicants according to their varied needs.

In one of the recent letters accompanying the July quota sent out from the office of Dr. Eugene L. McLean and Dr. J. M. Meminger, they say, "because of your faithful services which you have rendered our beloved Reformed Church, you are entitled to receive a check each quarter from our Board of Ministerial Relief." They further say, "Our daily prayer is that God may richly bless you and your loved ones, and that our Church will contribute enough money through the regular channels to take care of you adequately."

Surely the Church should rise in her might and meet the exigencies of her aged ministers and widows who, in their wisdom, laid down the cudgel of the active ministry, making room for younger blood, more able and more fully capacitated to do efficient Kingdom service.

J. G. Kerschner.

LOVE AND SYMPATHY

Now that the time has come of which the wise Solomon speaks in Ecclesiastes 12, and many of us annuitants have lost our dear companions, who shared joy and sorrow with us, and our investments of our younger days are worthless, we are so glad that we have a "Big Brother Board," which is so deeply interested in our welfare as to body and soul.

We always look forward with great anticipation to the time when we will receive a letter from the Board. We must say too that sometimes we fear a little, that the Board will not be able to send the usual amount, which means so much to us in these times when investments bring no income.

It is not only the amount of money enclosed in the letters, which we look forward to receive, but the fine expressions of love and sympathy, which bring joy and renewed hope and comfort to our hearts.

Above all we thank our heavenly Father for this loving care over us. He will never leave us nor forsake us. He is the same yesterday, today and forever. He will be with us always. Every good and perfect gift comes from above. It is the love of God, that impels the "Big Brother Board" to care for us in such a splendid

way. That we are not objects of charity, but that we earned what we receive by working in the Master's vineyard, is a comforting thought.

That we may continue to be faithful in the Master's work, and then when the twilight hour of Life comes, we may hear, "Well done good and faithful servant, enter into the joy of thy Lord," is my wish and prayer for every annuitant.

My wish for the "Big Brother Board" and the entire Church in its new relationship with The Evangelical Church is found in Hebrews 13:20, 21.

—Mrs. Agnes Kattmann.

AN APPRECIATION

When I was a young minister, and as long as I was able to serve as a pastor, I always tried and succeeded to raise the full Apportionment for all the Boards of the Church—sometimes making up the shortage myself. I always thought that was my sacred duty. I did not expect ever to receive benefits from the Board of Ministerial Relief. I always felt it necessary to be a loyal subject of my denomination, and to help to carry on the work of God's Kingdom, and help in times of emergency.

At the age of 74 I retired from the active pastorate, and upon request, your Board granted me an allowance for relief. I was indeed fortunate to receive an annuity. I can now appreciate, as never before, the beneficence of a kind Providence. Our Board of Ministerial Relief in supplementing my income, by strict economy, will relieve me and my wife from penury and anxiety.

Your Board of Ministerial Relief deserves the generous support of the Church and well-to-do individual members. Thanks! many thanks! for what it has done for us.

—William H. Shults.

A PRAYER FOR HELP

It affords me great pleasure to pen these few lines in honor and respect of our "Big Brother Board," the Board of Ministerial Relief of our beloved Church. This noble Board patterned after the heart of our dear Master, "Who went about doing good," is bringing help and gladness, joy and happiness, peace and contentment to many an aged and disabled minister of our dear Church, who otherwise would have to live in want, suffering and utter despair. It is my sincere prayer that our dear people who have enough of this world's goods and to spare, would be ready and willing to share with our needy veterans of the cross, and thus obey the words of the Master, who said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Matt. 25:40.

I must confess that I belong to that needy number on account of my physical disability, but am happy and thankful that said need is supplied to some extent by the brotherly consideration and loving help of the Board of Ministerial Relief. May the good Lord bless the "Big Brother Board," and every individual soul who remembers the said Board with gifts for the relief of the sick, suffering, needy, disabled and aged veterans of the cross. Faith is no mere emotional display, but rather it is an intelligent devotion to God and His will, to man and his need, even to the aged and disabled ministers of our Church.

May the good Lord bless every member of our beloved Church, and make them a blessing along every line of loving endeavor and Christian usefulness.

—Henry W. Holter.

A TOWER OF STRENGTH

"Mother, in the time of trouble, our friends are a tower of strength." How true the words of Father Helffrich! How speedy and sincere have been the kind ministrations of our friends, since he was called to other fields! The Lord has



REV. AND MRS. WILLIAM H. SHULTS
Age 79—Ordained 1882

cared for us and given us enough and to spare, and we face the future unafraid. The Big Brother Board has shared with us its cruse of oil and, under its protection we feel a sense of security, that enables us to carry on.

Though the aid the Board is able to give is meagre, it is blessed by the Lord and multiplied in His own way, and it saves us from the awful sense of being forgotten. To be simply "dropped" by the Church, after forty years in the ministry, would be as ashes in the mouth and cause loneliness to eat at one's heart; but The Big Brothers have offered a hand, that assures us that in time of trouble they are the "friends of the tower of strength."

—Nora Shuler Helffrich.

STRESSING THE IMPORTANCE OF MINISTERIAL RELIEF

"Afraid of that which is high" is the Old Testament's description of old age. It appears that age and decrepitude are not determined by the calendar, but by one's attitude toward life. We need fixed or recognized values of life, and to live up to such a standard we need to observe the details of life's activities.

A minister should not be afraid to present or stress the importance of Ministerial Relief to his people, for fear it would lower his salary or be harmful to his work otherwise.

In my ministry of fifty years I always stressed the Apportionment and nearly always succeeded in raising it in full, and never hesitated to speak to my people of the importance of Ministerial Relief. Being a home missionary from the beginning of my ministry with small salaries and a family to support and educate (my only son a minister in our Church), we by economizing saved enough to secure a home, and with the small annuity and the supply work I am doing we are not in want and pray never will be. We appreciate what the "Big Brother Board" is doing for us. May the Board be able to continue in this Christlike service. I enjoy pretty good health. My wife is not so well. We pray for the Board and trust the Lord for the future.

—A. S. Kresge.

MINISTERIAL RELIEF A GREAT BLESSING

The Ministerial Relief has long been a blessing in our family. Looking back over the years, I can see that at times it would have been impossible for us to have existed, had it not been for the annuity.

After having been in the active ministry for about twenty years, my husband developed heart-trouble. For a period of about eight years he was unable to preach at all. During this time the Ministerial Relief was the sole support for four of us. Then our son died. Not long after this my husband accepted a call to a Southern charge, thinking that his health would permit him to take up the active ministry again. But his hopes were short-lived, for, several months later he died.



MRS. EVA A. GRAMM
Age 79

My daughter and I were left in a strange town, without a family or an income. Here again the Board of Relief recognized our situation and reached out a helping hand. It was indeed a help, for my daughter was ill for the greater part of two years.

For awhile, after this, when my health permitted it, I did practical nursing. But always, the Relief stood back of me, ready to help, when there was no work. I was determined that my daughter should go, at least, through high school. She did this. However, during the last few years, I have been unable to do any work outside of the home. This condition has again made us solely dependent on the Relief. Another matter also arose recently to draw on the funds then available. My daughter received a full tuition scholarship this past year to the local college, which is maintained by our Church. Although her tuition was free, I was obliged to supply other fees and necessities. I can see no way possible to send her back to school in the fall.

To me, the Relief has not only been a material aid, but a spiritual uplift, and I am sure that many other dependents will join me in saying that the Board of Relief has truly been a "Big Brother Board."

—Mrs. Charles M. Smith.

REMEMBRANCE FOR SACRIFICES MADE

With a deep sense of gratitude I wish to thank you for the tender solicitous sympathy expressed in your letter, as well as for the quarterly check accompanying it.

It is futile for me to try to convey to you and to the Church my appreciation of this token of remembrance of me who sacrificed a more fertile field of financial returns to proclaim the Gospel of our Lord Jesus Christ.

In our day our salary was insufficient

to lay up for our long rainy day. Eight years ago my beloved and devoted wife was stricken with illness and later suffered partial paralysis, rendering her an invalid. Needless to state that consumed larger income and savings than mine.

I am not complaining, for I have learned to be content with my lot, believing in Him, of whom St. Peter has written, "For he careth for you." Providence uses the Church through the Board of Ministerial Relief to minister unto and care for us in the sunset days of our lives. There is a deep sense of joy and thankfulness to know that the household of faith does not forget those who labored among them.

But for us there is another source of inexpressible comfort in knowing Him, in whom we have believed, for He leadeth me beside the still waters, and we there have sweet trysts, and His Spirit comforts me. May God be gracious unto you all.

—P. W. Snyder.

MINISTERIAL RELIEF KEPT FAMILY TOGETHER

After a very brief and sudden illness, my husband, a minister in the Reformed Church for twenty years, passed away leaving me with three children to rear and educate. In that dark hour when I was left with no means of support, the bright spot was the realization that we had insured our future in the Northwest Board of Ministerial Relief of the Reformed Church. Our need of help can easily be understood. Our salary had always been small, so small that it was difficult to meet living expenses, and impossible to save for the future. My husband had been a pastor of three Churches where two had been rebuilt and a new parsonage had been built. We did all we possibly could from our own salary to help the building funds of these Churches. For forty years I have been a Sunday School teacher, and since my husband's death I continued my support of the Church.

It is difficult to express in words the deep appreciation I feel toward the Board of Ministerial Relief and the good people of the Reformed Church. The quarterly payments added to whatever earnings I could make kept my family together and enabled me to be responsible for their care. No one except those who have passed through the experience can quite understand what it means to have the feeling of safety and independence that a small regular income insures.

Why have a Big Brother Board? Because without it many older ministers who have been faithful in their work would suffer, and many ministers' widows would face the future alone with no income. We hope the thoughtful people of our Church will do all they possibly can to help the Board of Ministerial Relief in its noble work.

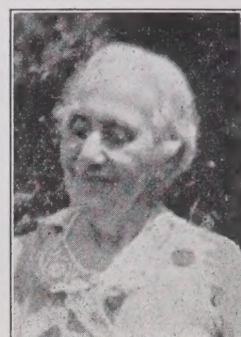
—Mrs. G. O.

A GREAT HELP

Early in my ministry I began to save a little for a rainy day. By and by the amount accumulated, so that I thought I never need any help from our Board of Ministerial Relief. However, I resolved to urge my Church to support this work for the sake of others, who were not so favorably situated as I. My Church has always been willing to make some contributions to call causes, if properly presented.

Under long and continual training the spirit of liberality has had a healthy growth in Salem Reformed Church, until we even overpaid our Apportionment a number of times.

Then came the financial depression. I, like many others, lost more than half of my savings, and when about 80 years of age I had to resign my congregation. However, my Church requested me to keep up a small part of my work in supplying the preaching in German once every two weeks. This I have done up to this time,



MRS. MARTHA E. BACHMAN
Age 79

and expect to do so as long as the Lord gives me sufficient strength.

This Church has remunerated me for this work in a generous way. Still my income has been reduced over \$1,700. From time to time officers of the Board of Relief asked me if I needed some help and assured me that they were very willing to give me some assistance. Finally last fall I received a communication from the Executive Committee of the Board offering me the assistance of the Board of \$250 annually. This was really a great help to me, and I shall be able to get along with that as long as I can continue to supply the German preaching.

I am very thankful for the generosity of the Board. This relieves me from the anxiety I would have without this help, and I wish to give this expression of my heartfelt appreciation of this help. I worked for this important cause of benevolence and rejoice in all that I have been able to do for this and other benevolences of the Church through a willing congregation.

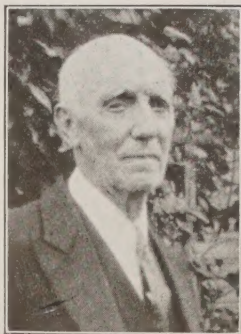
—Charles F. Kriete.

MINISTERIAL ECONOMIC ASSURANCE

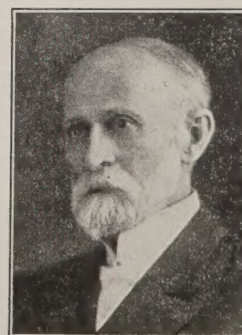
These are days when we are hearing much of economic security and old age insurance. There is no object the Church supports more deservingly than that of Ministerial Relief.

Certainly if there is any class of workers who need to have their minds free, so that they can throw themselves wholeheartedly into their labors, it is those set aside to give us spiritual nourishment and help. We would like to see our ablest and most capable young men consecrating themselves to this very highest service to humanity and we should make it possible for them to have the assurance of economic security when they become disabled or superannuated.

The average salary is not large enough



REV. SAMUEL L. RUNKLE
Age 78—Ordained 1883



REV. Z. A. YEARICK
Age 89—Ordained 1875



MRS. MELISSA J. THOMPSON
Age 83

for the minister to pay premiums on ordinary life insurance sufficient to furnish adequate income for the family upon his demise. Therefore it is our privilege as well as duty to go about deliberately to make the position of the minister more attractive; a salary sufficient for more than the bare necessities of life; the assurance that the family will be amply provided for should he be called away early in life, or security upon becoming incapacitated. The average pastor's wife is in reality an associate-pastor who works through the years without thought of remuneration. Let us make it possible for her to "carry on" without becoming a burden to members of her family or any one else, if left a widow.

What our "Big Brother Board" is doing today is sincerely appreciated, but it is not sufficient. They cannot do more than we make it possible for them to do. Let us give this department of our work our most thoughtful consideration. We represent the Master on this plane and let us "go about doing good".

—Margaret O. Fouse.

A PRAYER ANSWERED

I appreciate very much what the Board of Ministerial Relief has done for me, my family, and for others as well.

Only a few years ago, in our strenuous efforts to serve God in an acceptable way, we tried at all times to make possible for others what had not been made possible for ourselves, and we divided our meager salary among the less fortunate, until this is what happened. We forgot ourselves. My husband passed away. He was rich in good works, but not in material things. It was then that the thought came to me, "What shall I do?" I prayed as I had never prayed before, asking God to give me strength and to show me a way to care for my children. Now I feel that my prayers have been answered. God is good to me. The Big Brother Board came

to my assistance, as I trust it always will to others.

There is no better work on earth, no better investment for your money than to make others happy and comfortable. We owe this to our unfortunate and aged ministers and their widows, who have given of their money and substance to others. The only thing out of all of our earnings that we have really saved, are the good deeds and the kindness we have shown to others. My friends, if life seems hard and the road rough, go to God in prayer. If we do our part, I know that God will take care of us.

—Mrs. Mary E. Lyerly.

THE BIG BROTHER BOARD

This worthy Board calls itself "The Big Brother Board." I believe it is glad and proud to be a Big Brother. This esteemed Board is just what it represents itself to be. It helps the needy, sick, and invalid pastors and their wives. It even helps younger widows with children, that need to be helped.

Behind this Board is our Reformed Church. As in other Churches, our Church members stand with open hearts and hands (so it should be) and make it possible to accomplish this worthy piece of important Christian work. Thank God for what "The Big Brother Board" could do so far and what it will do in the future. Our Reformed Church people can be assured that what they are doing for Ministerial Relief is very much appreciated by our Board and by those who receive aid.

—Emil Lehrer.

THE JOY OF SACRIFICE

It is almost needless to try to impress upon the Church to come to the help of the "Board of Ministerial Relief" with larger contributions, and especially upon those who are at all conversant with the meager support the aged ministers received years ago—from \$400 to \$500 a year. Such know full well, that it was possible for our older ministers to lay by very little, if anything, for the "proverbial rainy day"; and that now in their declining years, no longer able to render service, they are in need of help to meet the bare necessities of life.

The writer believes that his financial experience has been the experience of many of his fellow annuitants. Because of the meager support, while in the active work, many self denials and sacrifices had to be made. And while this is true, we also believe that we voice the sentiment of many, if not all of the annuitants, that those self denials and sacrifices were gladly made for the sake of Jesus. We also are not unmindful of the fact that the great Shepherd during His three years' ministry, a ministry of great denials and sacrifices, even made the supreme sacrifice on Calvary that we might have life—everlasting life. Then should not the younger under-Shepherds gladly render a ministry of love, even though fraught with self denials and sacrifices, and thereby help some of their older brethren to a higher plane of living? This after all is the greatest joy that comes to us, as we take a retrospective view of the past, that we have helped some one else. And now, no longer able to render an active ministry in the Church on account of advancing years, living in the evening time of life, nearing the dividing line, we want to gratefully acknowledge and express our appreciation of what the Church and the Board have been and are now doing for us.

Those quarterly checks are Godsend to us, even though not as large during these times as in former years, yet they are nevertheless gratefully appreciated. And some, I'm sure, would scarcely know what to do without them to keep soul and body together.

May the Lord abundantly bless our dear Reformed Church and may she come up to the help of the Board with larger contributions—at least, meet the Apportion-



MRS. ESTHER SHAW
Age 95

ment in full. And may the Lord also bless the "Big Brother Board" in its untiring efforts to raise funds sufficient to more adequately help support the aged ministers and their widows. This is our prayer.

—John A. Seitz.

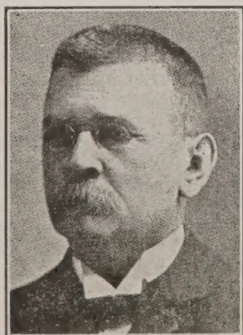
GOOD SAMARITANS

The last four years, the years of the great depression, have greatly increased the needs for relief of our aged ministers and their widows. The Church, it is pleasant to note, has not forgotten those who for many years preached the Gospel but can do so no more. Now in their declining years they experience the joy of receiving help from the Church to maintain a home and provide other needs of life. Those who give to this cause are imitating the Good Samaritan with their gifts to the needy. God's people do not pass by on the other side when they behold one in real need.

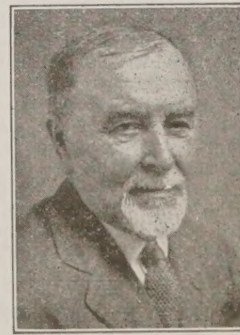
The Board of Ministerial Relief, or the Big Brother Board, has brought comfort to many in distress. In Lancaster Classis the Relief Board has helped the blind and many others suffering from ailments, and likewise many widows of ministers. From the lips of annuitants I have learned of their deep gratitude for the quarterly checks sent to them. The average Church member knows little of how thankful the annuitants feel because it is rather awkward to make it known that you are receiving outside help.

One told me years ago that no one ought to enter the ministry unless he is financially independent. However, we know that this is not possible. Many begin the ministry with the burden of debts, and end it with small savings. With deepest appreciation to the members of our Reformed Church and the Big Brother Board for their noblest work of assistance, I pray God to grant his richest blessing upon you all.

—H. J. Hillegass.



REV. J. H. PANNEBECKER, D.D.
Age 86—Ordained 1874



REV. S. P. MAUGER
Age 86—Ordained 1874

SYMPOSIUM: *The Church and Social Problems*

WHAT IS THE PROPER BUSINESS OF THE CHURCH?

(From a Minister)

The leaders of the Church begin to see that the struggle to redeem our iniquitous social order will be long and arduous. Neither the inner motives which drive us to the seeking of private profit and selfish power, nor the outer forms of industrial and political organization through which we achieve profit and power, can be transformed magically, in the twinkling of an eye. Putting new words into our prayers, preaching labor day sermons on the need for social changes, passing resolutions at meetings of synods, conferences, and presbyteries,—these activities may mark the awakening of the minds of religious people to the fundamental injustices of our communal life, but we have come now to the place where we ask whether the Church must not go farther if its influence is to be made effective in directing social reconstruction.

Young people particularly are voicing discontent with words, prayers, hymns and resolutions. They urge the Church to commit itself openly to "the building of God's co-operative community," to an "identification with the disinherited and the workers of the world, whose struggle for justice leads to a classless society." They would pledge themselves to "the fulfillment of the true missionary spirit" by refusing to take up arms against their "brothers of other lands at the command of national rulers."

At this juncture, when thousands of earnest Christians, young and old, feel that their deepest religious experiences drive them forward to new ventures in social rebuilding, we are asked by Dr. James H. Snowden, Chief Justice Hughes and other leaders to draw in our lines, to retreat to worship and "the nourishing of spiritual forces" in a safe sanctuary, to spend the moments of these desperate days in quiet study of ancient Scriptures, and to forego all Churchly participation in the effort to remake the world according to the patterns of Christ.

To follow such counsel would be the surest way to alienate our young people, to disappoint the adventurous spirits of the older generation, and to encourage both young and old to put their trust solely in other movements and organizations which are frankly committed to basic social reconstruction. It would confirm in many brave souls the opinion that the Church is a monastic institution, primarily and eternally concerned about private prayer and safe ritual, and incapable of making any contribution to the redemption of the social order. It might win to Church membership those whose religious interest is mainly in security and inward peace, but it would estrange the growing number of fine spirits who will not buy security and inward peace at the price of withdrawing from the bitter struggle of the poor, the disinherited and the oppressed. It would make the Christian religion a refuge and a covert from the winds, but while its devotees were keeping "out of the swamp and sea of settling the social order," millions of people would cry for bread and be given only the stone of relief. How can we keep out of the swamp and sea of the social order without running away from the human beings who make up the social order? It is hard to escape the conclusion that those who urge the Church to draw in its lines are urging it to impotence and futility and extinction.

F. D. W.

THE CHURCH'S PROVINCE

(From a Pastor)

I agree with the position taken by Chief Justice Hughes and Dr. J. H. Snowden on the Church and the social order as reported in the "Messenger" editorial of July 5.

It seems clear to me that it is not the duty of the Church to determine either the political or the economic order under which the people of any age or country shall live. The Church has neither a divine revelation nor the means of finding out what the ideal organization of society would be.

We Americans believe in political democracy. Indeed we helped to fight a great war "to make the world safe for democracy." But the "world" does not seem to want democracy very badly. Perhaps democracy itself is still on trial before the world.

There is also loud clamor in America for industrial democracy. But, again, we do not yet have enough experience in democratic management of industry to be sure that this is the divine plan for the industrial and economic order.

Many of our social thinkers assure us that capitalism is doomed. Perhaps it is. But it might be well to remind ourselves that many of these same prophets assure us likewise that the Church is doomed. But here history has something to say. Such predictions have always failed in the past. Perhaps they will again. Even Russia may not be able to rid the world finally of God. She apparently has no need for Him now. Maybe she will, later on. Time alone can tell whether a nation conceived in atheism can permanently endure.

We are also assured that the profit motive must be eradicated out of human nature or at least out of industry, before we can have an ideal society. That is probably true. But how? It would be just as true, it seems to me, if we were to say that the sex motive must be eradicated out of human nature, before love can become wholly pure, and the family relationship be established on a sound and lasting foundation, and all the frightful evils of vice with its accompaniment of physical degradation and degeneracy be gotten rid of. But would a reconstitution of the social order bring about such beneficent results?

The Church, no doubt, was the main factor in writing prohibition into the Constitution of the United States. No more perfect social control of a social disease could possibly be imagined. The liquor traffic for beverage purposes was absolutely prohibited. At last this social evil, at least, was destroyed. But was it? The fact is that there were not enough total abstainers in the country to carry out this experiment in social control.

It seems like a self-evident truth that no political or social or economic order can possibly succeed permanently, unless there are enough people who want it to succeed. Otherwise any social organization can be maintained only by force, and that will last only until the majority can find a way to overthrow the authority of those in control.

How could there be an organized religious community of atheists? How can there be a brotherhood without brothers? How could an honest community of thieves be organized? Was it Mark Twain who said that before we can have an honest horse race, we must have an honest human race?

If we wish to help to change the world, we must first be changed ourselves. Merely to transfer wealth or power from one class to another class will furnish no cure for the world's ills. A redistribution of the world's social values, with men remaining as they are, holds no hope for a permanently better world.

The Church's primary mission is to furnish the world with better men. If she fails in this, she fails the world in the one task which she alone can perform, for she has no competitors in this field. No other institution on earth even pretends to be engaged in making men fit for the Kingdom of God. This at least the Church must do, if it is to be done at all, what-

ever else she may do, and perhaps this job is big enough to engage all her energies.

C. E. C.

THE SOCIAL FUNCTION OF THE CHURCH

(By a Teacher)

There is but one gospel, but it has two aspects, the individual and the social. Either taken alone is a maimed fragment cut off from the vitality of the living organism. Social service that does not contemplate the regeneration of the individual would be superficial, shallow and impotent. Likewise, an exclusive individualistic emphasis that would seek to save the individual with no reference to his human relationships and social obligations is equally incomplete. Thus, Christian Kagawa in Japan demonstrates to us that it is not enough to save a few individual souls in the poverty of the city slums. We must abolish the slums and attack the evil of poverty and injustice.

Again, a man cannot be right with God if he is wrong with men. How can he love God whom he hath not seen, if he does not love his brother whom he hath seen? If he is wrong with men he must "first go and be reconciled" with his brother, whether in a personal quarrel, an industrial strike or class hatred arising from social injustice. Christ states His own mission in social terms of good news for the poor, release for captives, sight for the blind, freedom for the oppressed (Dr. J. H. Snowden, notwithstanding). Christ's whole teaching is summed up in the realization of the Kingdom of God involving a Christian social order, based on the principle of love. We cannot possibly reconcile the Kingdom of God with the poverty, oppression and injustice of the present order.

Of course, the Church is not specially called upon to run the government, or to map out the program of industrial development. But, she is called upon to point out, with fearless and prophetic insistence, the bearing of the religion of God's Fatherhood and man's sonship and brotherhood, upon the relations of capital and labor, the ideals and methods of government, the meaning and value of science, the programs of education, and all the other features of modern life. The great task of the Christian Church is to get the religion of Jesus to become the dominant spirit of modern civilization in all its varied aspects. We cannot accept the warning of business interests that the Church must "keep out" of politics and industry. The Church must give heed not only to how men give their money, but to how they make it. Christ is the light of the world; not of all save industry, or politics, or any other special preserve of vested wrongs. He must be Lord of all, or He is not Lord at all.

C. D. S.

WHAT SHOULD BE DONE

(By an Elder)

We agree with Chief Justice Hughes that moral responsibility in the individual citizen is essential to real progress and that there is little success in the employment by the Church of mere authoritarian methods. We disagree with him when he says: "I see no advantage to the Church in entering into the domain of these controversies" "between different schools of political and economic thought."

Changing social relationships require constant readjustment of the individual to the new social order. The Church has nourished and must continue to nourish in him the desire to do the right. But it must also help him to select from a confusion of suggested theories for present and future betterment the one that to him at the time seems most desirable. However, his pride in intellectual freedom and his increased ability to think for himself cause him to rebel against authoritarian

methods. He wants to think for himself and arrive at his own conclusions.

General conferences of Church leaders can best accomplish their purpose by using the conference sessions for the presentation and discussion of seemingly desirable changes in our general social order. Then let the delegates go home to carry on similar discussions among the members of the several congregations. A vote in the general assembly may be taken merely to determine the majority opinion of that body. The individual Church member is then more likely to take a co-operative rather than a defensive attitude.

It is difficult for us to conceive of spiritual forces except as we see evidences of those forces in concrete human experiences. In fact, such concept is gained only by a generalization of the causes of separate acts. The thing called school spirit is nourished by good class work, winning games, general attitude of mutual helpfulness, etc. It is a general, indefinable something that gives one a feeling of pride in his school and a loyalty to all that it stands for. In such a school everyone feels that he has a part in setting the standards and in maintaining them. A visitor can feel the effects of the spirit but he cannot fully understand it until he becomes a member of that school and participates in its activities.

The Spirit of God is nourished in a sim-

HATS

Have you noticed how expressive
The hats of humans are,
As you see them passing on the
street
Or crowded in a car?

There is jaunty, carefree headgear
That is worn at rakish angle—
Whose wearers you may know would
fight,
But would not stoop to wrangle!

There are hats that bid for notice—
So unusual, so bizarre,
That tell at once how shallow
The owners of them are.

There are also hats, oh quite severe!
Unquestionably straight . . .
Whose wearers know no compro-
mise—
Are precise, and never late!

There are hats a trifle shabby,
Faded, maybe—out of date;
But bravely worn on heads held
high
By those who dream . . . and
wait!

—Grace Harner Poffenberger

ilar way through the institution called the Church. The Spirit of God is felt and caught through association with those whose conduct indicates that they are motivated by a spiritual force that is good. Each member of the Church can better understand the fruit of the spirit (love, joy, peace, etc.) if he has some share in a discussion of the sort of conduct that will produce most desirable fruition.

In like manner moral responsibility has no meaning except in our individual relationships with God and our fellowmen. Moral standards are efforts to interpret in terms of human conduct the spiritual forces of a moral God. But these interpretations vary both as to time and place. Some of the worst wars and persecutions of history were carried on in the name of Christianity. Now Jesus is again the Prince of Peace. Rugged individualism is today preached from some of our pulpits, while from others comes the gospel of social responsibility. Which is right?

Our contention is that social and economic problems should be discussed in general assemblies, in order that the judgment of leaders may be obtained and that the information exchanged in general conference may be used by leaders in individual congregations as a basis for further discussion and as a stimulus for individual action.

J. H. E.

NEWS IN BRIEF

"LORD, I HEAR OF SHOW'RS OF BLESSING"

(Memory Hymn for October)

Lord, I hear of show'rs of blessing
Thou art scattering full and free,
Show'rs the thirsty land refreshing;
Let some portion fall on me.

Refrain:

Even me, even me,
Let some portion fall on me.

Pass me not, O gracious Father,
Sinful though my heart may be;
Thou might'st leave me, but the rather
Let Thy mercy light on me.

Pass me not, O tender Saviour,
Let me love and cling to Thee;
I am longing for Thy favor;
Whilst Thou'art calling, O call me.

Pass me not, O mighty Spirit,
Thou canst make the blind to see;
Witnesser of Jesus' merit,
Speak the word of power to me.

Love of God, so pure and changeless,
Blood of Christ, so rich and free,
Grace of God, so strong and boundless,
Magnify them all in me.

Pass me not! this lost one bringing,
'Tis but one more, Lord, for Thee;
All my heart to Thee is springing;
Blessing others, O bless me.

—Elizabeth Codner, 1860

William B. Bradbury, 1862

Notice—The Fall Meeting of the Classis of Westmoreland will meet in St. John's Evangelical and Reformed Church (Hartford, near Greensburg), Tuesday, Oct. 9, at 9.30 A. M., instead of meeting in Vandergrift, Pa.

—Will S. Fisher, Stated Clerk

East Ohio Classis will meet Monday, Oct. 8, 1934, at 1.30 P. M. in St. Paul's Church, Mt. Eaton, O. Persons desiring entertainment will please notify the pastor loci, Rev. S. J. Flohr.—Rev. H. N. Smith, Stated Clerk.

NOTICE. The various Boards, representatives, etc., will please note that the Fall Meeting of Schuylkill Classis, scheduled to be held in St. Paul's Church, Summer Hill, Rev. Eneas B. Messner, pastor, on Tuesday, Oct. 2, 1934, at 9 A. M., has been changed to St. John's Church, Schuylkill Haven, Pa., Rev. Dr. Elmer S. Noll, pastor.

—O. R. Frantz, Stated Clerk.

CHANGE OF ADDRESS

Rev. David D. Baker, from Mesopotamia, to 402 N. Park St., Bellefontaine, Ohio.

Rev. F. W. Leich, D.D., from Dayton, O., to 203 Bompert Ave., Webster Groves, Mo.

Rev. S. B. Mase, D.D., from Pittsburgh, Pa., to 354 Chestnut Ave., Long Beach, Calif.

BOWLING GREEN ACADEMY

Greetings, friends and supporters of Miss Agnes Wolfe, our teacher at Bowling Green. The new year has begun. Read

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

THE REV. IRVIN S. DITZLER

The Rev. I. S. Ditzler, pastor of the White Deer charge, West Susquehanna Classis, passed away Sept. 10 at his home in West Milton, Pa., from heart trouble. He was in his 56th year. Interment was made at Hanover, Pa., Sept. 13. A fuller account of the life and work of this dear brother will appear later.

Mrs. Wolfe's letter in this issue—and let your conscience be your guide. We must depend on you. Send all checks to Dr. Paul S. Leinbach.

FALL MEETINGS OF CLASSES FOR 1934

SEPTEMBER 24

Northwest Ohio (2 P. M.), Tiffin, O. (Second) Rev. D. R. Raizer, Tiffin, Ohio.

Clarion (10 A. M.), Luthersburg, Pa. (St. Luke's) Rev. H. L. Logsdon, DuBois, Pa.

SEPTEMBER 25

Northeast Ohio (9.30 A. M.), North Jackson, O. (Rev. D. J. Wyker, Supply), North Jackson, Ohio.

St. Paul's (2 P. M.), Greenville, Pa. (Jerusalem) Rev. Victor Ruth, Fredonia, Pa.

NOTICE

Advance announcement is hereby made of the third annual Conference on Christian Education of the Northern Classes of Potomac Synod in St. John's Church School Building, Chambersburg, Pa., Saturday, Oct. 20, beginning at 10 A. M. The theme for consideration in the morning is, "The Co-ordination of the Worship in the Sanc-

tuary and the Work of the Church School." This will be presented (a) from the standpoint of the liturgical Church, (b) through the plan known as the unified service, (c) through the plan of the "Graded Church." The afternoon theme is, "The Christian Home Emphasis." After an opening address on the subject, the delegates will divide into Children's Workers, Young People's Workers, and Adult Workers groups for discovering definite applications for their own departments. Fuller announcement of speakers and program will be made later.

Walter R. Gobrecht, Chairman,
Potomac Synod's Committee on
Christian Education.

EASTERN SYNOD'S FALL CONFERENCES ON CHRISTIAN EDUCATION

The annual Fall Conferences on Christian Education will be held this year Saturday, Sept. 22, at Colonial Park (near Harrisburg), Rev. Elias Phillips, pastor, and Saturday, Sept. 29, at Perkasio, Rev. Howard Obold, pastor. This is the first year that these Conferences come on Saturday, which ought to make it possible for many to attend who could not in previous years.

The opening address will be delivered by Dr. H. I. Donnelly, of Princeton, on the subject, "Where Are We in Christian Education?" There will be discussion group meetings for (1) Children's Workers, (2) Young People's Workers, (3) Superintendents and Adult Workers, (4) pastors. Leaders will include: Miss Hoke, of the Presbyterian Board of Christian Education; Mrs. Faye McClellan, leader of the Primary Practice School at Camp Mensch Mill; Rev. Fred D. Wentzel, Dr. N. C. Harner, and others. The entire afternoon session will be given over to reports and discussion of the topic, "Keeping Young People in the Church." There will be no evening session.

Charles D. Spotts, Secretary

The editor of the "Messenger" gave the Rally message in 5th Reformed Church (Dutch), Kensington, Rev. Fred Leypoldt, pastor, on Sept. 16.

Any person having a set, in good condition, of "Encyclopedia of Religion and Ethics," please communicate at once with Rev. E. W. Moyer, Bellefonte, Pa. State price.

Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, has paid its first half year apportionment to date. Union evening services with 4 other denominations during the summer were well attended.

Rev. and Mrs. H. Grady Shoffner, of Memorial Church, Dayton, O., announce the birth of a son, Bruce Michael Shoffner, at Miami Valley Hospital, Dayton, on Sept. 8, 1934.

In St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, the S. S. Rally will be observed Oct. 7; preparatory service in the evening. On Oct. 14, Holy Communion morning and evening. Young People's Day will be observed Sunday evening, Oct. 28.

The many friends of Dr. and Mrs. Robert E. Speer throughout our Church share in sorrow and sympathy with them in the sad bereavement caused by the shooting of their son, the Rev. Elliott Speer, 35, headmaster of Mt. Hermon School, Massachusetts, who was killed Sept. 14 while seated in his study on the campus.

Chaplain Paul B. Rupp, United States Army, who has been stationed for the past year and a half at Scott Field, Ill., has been detailed by the War Department to take a special course of study at the University of Chicago. Chaplain and Mrs. Rupp will leave Scott Field on Sept. 26 for Chicago for the opening of the school year on Oct. 2.

The Harvest Home festival and Homecoming services were combined in Grace Church, Altoona, Pa., Rev. Ralph J. Har-

WILL YOU?

At this Rally Day season, when most Churches and Church Schools are preparing special invitations, notices,

WILL YOU PLEASE

Send us, at least, three copies of your publicity material to this office?

It is our purpose to develop a Publicity Exchange Bureau for the interchange of ideas. Quite a number of pastors and superintendents are desirous of seeing the announcements, etc., of other congregations.

By sending this material to us, we can officiate in the capacity of a clearing-house and the service rendered will be mutually beneficial.

Please send your Publicity Material, under personal cover, to

George W. Waidner,

Board of Christian Education of the Evangelical and Reformed Church,
Schaff Building, 1505 Race Street, Philadelphia, Pa.

ity, pastor, on Sept. 9, when the first pastor of the congregation, Dr. Leimbach, of the "Messenger", preached morning and evening to large audiences. Many former members and friends were present. The decorations were unusually fine, and the excellent music added much to the helpfulness of the services.

In Goss Memorial Church, Akron, O., Rev. Wm. E. Troup, pastor, S. S., morning and evening worship, mid-week Prayer Meeting and Daily morning Prayer Meeting went straight through the summer without a break and with very little slump; 143 attended the Prayer Meeting Aug. 29; the S. S. averaged 440 for July and August. A daily public prayer meeting has been held in this Church for two and a half years. Great has been the fruitage.

A most excellent program has been prepared for the 20th annual sessions of the W. M. S. of the Synod of Potomac. Among the speakers are: Dr. Geo. W. Richards, who will talk on "Missions and the Evangelical and Reformed Church"; Mrs. Milton Lang, on "Medical Word"; Prof. Wm. Rupp Barnhart, on "Facing the World Crisis with Christ". Mrs. Carl Kriete and Miss Gertrude Hoy also will deliver addresses. The Convention will be held Sept. 25, 26 and 27, in Heidelberg Church, York, Pa.

A gift of \$1,500 came to Zion Church, Nanticoke, Pa., Rev. F. Nelsen Schlegel, pastor, without solicitation, and represents in a very beautiful way the affection of Mr. Charles Kurzawsky for the blessed things for which the Church of Christ stands. In receiving this splendid gift, the Consistory voted to use part of it as a payment toward the Church's debt. Another part of it shall be used, in accord with a request made by the donor through the minister, for the improvement of the Church's educational equipment. At the same time Mr. Kurzawsky made this gift to the congregation he declared his interest in the wider work of the Church by sending a cheque of \$500 to the Board of Foreign Missions.

The National S. S. Teacher's Recognition Day will be observed in Myerstown, Pa., Church, Rev. David Lockart, pastor, on Oct. 7, at 2.30 P. M. Rev. Dr. I. Calvin Fisher and Rev. Wm. A. Korn, Ph.D., will participate in the program, and Prof. Nevin C. Harner will deliver the address. The ministers of Lebanon Classis and the teachers of the community will be invited. An oil portrait of Dr. J. Lewis Fluck will be unveiled. Dr. Fluck has taught S. S. Class No. 1 at Myerstown for more than 30 years and the class is one of the largest and most influential in Lebanon Valley. Dr. Fluck says he is prouder of his 30 years' record as teacher of this class than he is of the 30 years he served the congregation as pastor. He is Professor of Ethics and Psychology at Albright College.

The following was copied from "The Olivet Herald," of Olivet Church, Philadelphia, Dr. Maurice Samson, pastor: "Arrangements have been made whereby members of the congregation may secure weekly copies of the 'Reformed Church Messenger' at the rate of 5c a copy. The 'Messenger' is one of the best edited religious weeklies in the United States, and is frequently cited by the 'Literary Digest' and other well-known publications. With so much salacious literature abroad today, poisoning the mind of youth, we need to counteract the tide by the introduction of Christian literature into our homes. And members of the Church need to keep in touch with the general work of our great denomination. The 'Messenger' is full of Church news, and satisfies the most fastidious of readers."

For the first time in some years, a mission festival was celebrated in Trinity Church, Mormon Coulee, LaCrosse, Wis., Rev. E. R. Vornholt, pastor, on Sept. 9. The weather was almost ideal and large numbers were present at all services. Rev. Edmond DeBuhr, Waukon, Ia., spoke to the school, and Rev. Otto J. Vriesen, Hamburg, Minn., preached the English sermon in the forenoon. Dinner was served by the ladies to all who remained for the German afternoon service, when Pastor Vriesen again preached. The evening service was English and Pastor DeBuhr brought the message. The choir of 24 voices sang at the morning and evening services. Pastors Karl Koepke, LaCrosse, and F. C. Klein, Eitzen, Minn., also shared in the meetings and fellowship. The offerings of the day were designated for the work of missions.

First Church, Piqua, O., Rev. C. E. Sitler, pastor, celebrated the 60th anniversary of its organization on Sept. 9, with 2 very inspirational services. Rev. Carl T. Roeck, pastor from 1920-27, delivered the morning sermon on "The Abiding Value of an Adventurous Faith". In the evening, Rev. H. Grady Shoffner, Dayton, O., spoke of the challenges that come to Christianity at the present time. The Church was beautifully decorated with a copy of the Reformed Church seal and the Church colors, with the dates 1874-1934. The pulpit was a beautiful sight with a large number of bouquets of flowers. The choir added greatly to the services. At noon, a Fellowship-Basket Dinner was enjoyed by about 100 in renewing acquaintances. A number of former members returned for the day and the Church was filled for both services.

The past summer has been one of aggressive and unbroken activity in the Conyngham Charge, Rev. Irvin G. Snyder, pastor. At Christ Church the anniversary of the dedication of the new Church was observed; united effort to meet payments on debt, (thus far the congregation has not defaulted in a single payment); a Day Camp for the young people, directed

by Mrs. I. G. Snyder, when the young people studied "Worship Among the Young People", with fine results. St. Paul's congregation held Sunset services on the Church lawn during the summer, and the attendance exceeded the membership by 150%. The concluding sermon was preached by Rev. E. F. Faust. The Trinity Union congregation, through the pastors, Revs. I. G. Snyder and Allen Roth, Lutheran, has a fine spirit of co-operative effort in serving the community. A new furnace is being placed in the Church. Harvest Thanksgiving services and Rally and Promotion Day are part of the program for the fall and winter months.

The pulpit of Central Church, Dayton, O., Rev. Dr. Walter W. Rowe, pastor, was occupied on Aug. 19 by Rev. Marcus Engelman, who is home on furlough from Japan. Mrs. Engelman is a member of Central Church. On Sept. 2, Dr. Daniel Brownlee, Executive Secretary of the Dayton Council of Churches, occupied the pulpit. Dr. Rowe and family spent a part of their vacation at Winona Lake and the World's Fair and a week in North Carolina. On Sept. 2, Dr. Rowe preached at Corinth Church, Hickory. During his vacation, Rev. Gerson Engelman taught the men's class at Dayton. Mrs. Engelman is also a member of Central Church. Mr. Paul Selz, Director of Religious Education in St. Paul's Methodist Church, Warren, Pa., taught the men's class on Sept. 2. Mr. and Mrs. Selz are former members of Central. Plans are being formulated for the fall campaign looking forward especially to Rally Day, Communion, Harvest Home and Reformation Day.

In the East Vincent Church, Rev. Wm. Y. Gebhard, pastor, the September Workers' Conference was held on the 12th, at the home of Superintendent Lloyd Moyer in Kimberton. Rally Day plans were discussed and adopted. The officers and teachers resumed their study of the work of the school in the light of Standard B of the International Council. A 2nd measurement of the work in worship, study and service has been completed. Measurements of social and recreational life and of personal experience will be made at the October meeting. New hymnals with worship aids for the adult division of the school were purchased from the Book Store of the Reformed Church. Plans are laid for attendance at the Eastern Synod Conference on Christian Education at Perkasio on Sept. 29. A Rural Reformed Church Get-together, the 2nd in a series for the year 1934-35, was held at East Vincent on Sept. 17 in the evening. Combined choirs sang, and the address was delivered by Dr. Paul S. Leinbach, editor of the "Messenger". A social hour was enjoyed.

September marks the 75th anniversary of the organization of Christ Church, Philadelphia, Pa., Rev. Aaron R. Tosh, pastor. Two special events have been planned: An anniversary dinner at the Church on Sept. 28, at 6.30 P. M., when Dr. Geo. W. Richards will be the speaker; other features will be the history of the congregation, records and data, and special music. On Sept. 30 at 10.30 A. M., Rev. Fred D. Wentzel, leader of the youth of the Reformed Church, will deliver a message for young and old on "What Is the Church For?" Drs. E. L. McLean and J. R. Stein will also participate. This Church lost one of its loyal supporters in the passing of Dr. Samuel P. Gerhard. The funeral service was held at his residence on Sept. 12. Dr. Gerhard had written the history of this Church and looked forward to the 75th anniversary. The hearts of this congregation also go out in sympathy to Mr. and Mrs. John Fry, whose daughter, Grace, died as the result of an automobile accident; the pastor had charge of the funeral. The Harvest Home gifts may be brought to the Church on Sept. 29 and will be used to decorate the altar for the Anniversary Home Coming service, Sept. 30. Rally Day Oct. 7, and Holy Communion Oct. 14.

ITEMS IN THE MINUTES OF THE EASTERN SYNOD FOR 1934 REFERABLE TO THE CLASSES

Assembled and made available, for the use of the Classes, by the Stated Clerk of the Eastern Synod

Item 1, Pages 7-12 and 133. Synod calls attention of each Classis to the recorded enrollment of its delegates at the last Annual Meeting, including the record of those who were excused for absence at specified sessions; and reminds each Classis of its failure to meet the requirements of Arts. 57 and 99 of the Constitution.

Item 2, Page 28. Synod again urges its Classes to take sufficient time to consider all of our denominational work, as the major purpose of the fall meeting, and to set aside at least two days for this meeting.

Item 3, Pages 27 and 33. Synod recommends a detailed plan, centering itself in the Classis as the unit, for a more thorough and effective Every Member Canvass in November.

Item 4, Page 39. Synod (a) reiterates its request for regional conferences on Social Service and Rural Work in all the Classes.

(b) recommends that, since Social Service and Rural Work are not vitally connected, the interests of Rural Work be assigned to separate committees in the Classes.

Item 5, Page 41. Synod, through the Classes, (a) urges education of children, youth and adults, as to the pernicious effects of alcohol and the liquor traffic upon the individual and society, through every possible educational agency, and also (b) requests that the financial support of the Anti-Saloon League be commended to congregations and individuals.

Item 6, Page 43. Synod, rejoicing in the great service which the Pennsylvania Council of Churches is rendering to the cause of real religion throughout our State, urges the several Classes to appoint official delegates to the next State Convention to be held in Harrisburg, Jan. 28-29, 1935.

Item 7, Page 44. Synod commends those Classes which have made a substantial reduction in their indebtedness to Catawba College and again strongly urges all Classes to pay their subscriptions as speedily as possible.

Item 8, Page 45. Synod (a) recommends that each Classis which has not already done so, constitute a Permanent Committee on Evangelism whose chairman shall be a member of Synod's Committee.

(b) authorize its Permanent Committee on Evangelism to arrange for an annual Spiritual Retreat in every Classis in the fall of the year where the necessity for Evangelism is stressed and the methods of Evangelism are studied.

Item 9, Page 46. Synod requests that Classical Committees on Publicity co-operate as far as possible with the Synodical Committee in furnishing suitable material for publicity.

Item 10, Page 48. Classes are urged to continue holding Conferences on Christian Education for the purpose of creating more effective leadership for the local Church.

Item 11, Page 60. Synod urges every pastor (a) to join with the Classical Committee on the Reformed Churchmen's League in organizing a League in every congregation or charge, and (b) where men's organizations are already established, to give opportunity to some member of the Classical Committee to present the cause of the League for

their consideration and adoption, if they so desire.

Item 12, Page 74. (a) Synod reiterates its request of last year to the Classes that more rigorous tests in accepting students for the ministry be made so that only those of most ability and promise be received. (b) Synod urges the Classes to pay in full the apportionment of 5 cents per member for Seminary Aid.

Item 13, Page 79. Synod requests that, while each Classis should make provision for its own students for the ministry, all Classes co-operate with Synod's Board of Education in the administration of their funds to their designated students.

Item 14, Page 89. Synod recommends the Mission House to the prayerful and the financial support of the Classes and congregations of our Synod.

Item 15, Page 96. Synod again directs Classes to send apportionment monies for Home Missions directly and promptly to that Board.

Item 16, Page 110 (a) Synod recognizes with sorrow the decrease in apportionment funds for the Relief Department of the Board of Ministerial Relief that has necessitated drastic reduction in the help given to aged ministers and their widows; and presses this fact home to the consciences of Classes and congregations as a most urgent reason for the payment of the full apportionment. (b) Synod urges upon the Classes and congregations a more sympathetic interest and greater co-operation in the completion of the Sustentation Fund.

Item 17, Page 122. (a) Synod requests the Classes to urge the subscribers to the Building Fund of the Phoebe Home to pay their unpaid pledges as soon as possible in order to reduce the indebtedness upon the Home.

(b) That, through the Classes, all congregations not now doing so, be urged to hold a Mothers' Day Service on the second Sunday in May and receive a special offering for the support of the Home at that service, for which offering the Home will furnish the necessary envelope.

(c) That, through the Classes, congregations be urged to pay in full the small sum of \$3,500 apportionment for interest on the debt.

(d) That the Classes urge the appointment of a Phoebe Home Committee in every congregation whose duty it shall be to organize a congregational Auxiliary for the support of the Home.

Item 18, Page 123. Synod, through the Classes, commends Bethany Orphans' Home to the good-will of the people, urges them to be more liberal in their Christmas offerings and to remember the Home in their wills.

Item 19, Page 129. I. Synod, through the Classes, urges pastors and consistories (a) to observe Church Paper Day on Sunday, Oct. 21, in such way that the cause of the "Messenger" may burn its way into the minds and hearts of all the people and that pulpits be opened frequently to representatives of the "Messenger".

(b) to avail themselves of every means of stimulating circulation provided by the "Messenger" office.

(c) To encourage their congregations to place "Messenger" subscriptions for every family into the congregational budget.

II. Synod further urges the Classes to maintain aggressive committees on the "Messenger" and to challenge congregations and charges to have similar committees.

Item 20, Page 24. Synod apprises its several Classes of their obligations on Jan. 19, 1934, to its Synodical Contingent Fund.

Item 21, Pages 132 and 133. (a) Synod submits its table of apportionments to be raised by the several Classes for the calendar year 1935, with specific instructions, including the urgent request that the Classes and congregations pay their Synodical Contingent Apportionment as early in the year as possible so that there may be sufficient money in the treasury to pay the travel expenses of delegates and to meet the other obligations of the Synod promptly.

(b) Synod directs the Treasurers of Classes with reference to the transmission of monies for the general work of the Church.

(c) Synod requests Classical Treasurers to divide all undesignated benevolent monies on a pro-rata basis.

Item 22, Page 135. Synod calls the attention of the Classis (a) to the fact that the General Synod now refers the apportionments for the use of its Boards, for its Contingent Fund and for the American Bible Society directly to the Classes.

(b) to its action that all its Contingent Fund Apportionments for the year 1934 are to be paid in full on or before Dec. 31, 1934.

Item 23, Pages 21, 62, 135-137. (a) Synod informs the Classes that it will meet in 189th annual session in General Convention on Monday, May 20, A. D. 1935, at 7.45 P. M., in accordance with the accepted invitation from St. John's Church, Williamsport, Pa.

(b) Through the Classes, it requests the individual charges to provide for the necessary expenses of their respective delegates.

(c) Requests that Classes instruct their Treasurer to notify the Stated Clerk of Synod immediately after the close of the calendar year of Charges whose Contingent Fund Apportionment is unpaid for that year in order that he may approve the travel expenses of all Charges that have paid this item of the apportionment on or before Dec. 31 of the year previous to the one in which Synod meets.

The following additional items concern only those Classes of the Synod named in the items:

Item 24, Pages 25 and 26. (a) Synod calls the attention of the Eastern Hungarian Classis to the fact that it has paid no Contingent Fund Apportionment for the past three years and respectfully urges this Classis to pay something on its Synodical obligation.

(b) Synod recommends that the travel expenses for 1934 of the delegates to Synod from the German Philadelphia Classis be paid providing their Synodical Contingent obligations for 1934 be met by July 1, 1934.

Item 25, Pages 61-63. (a) Synod calls the attention of Eastern Hungarian, New York and Lehigh Classes to matters censurable in their abstract.

(b) Synod calls the attention of East Pennsylvania, German Philadelphia, Lehigh, Wyoming, Eastern Hungarian, Lebanon and Lancaster Classes to the fact that they did not begin their Jan. 1, 1933, Statistical Report No. 1 with the identical Communicant Membership which they reported for Dec. 31, 1932.

(c) Synod makes reply to specific overtures from the East Susquehanna and Lehigh Classes.

(d) Synod makes reply to unfavorable decision made with reference to Subjects Referred by East Pennsylvania, Philadelphia, Tohickon, Wyoming and Lehigh Classes. For final action of Synod with reference to unfavorable decision of East Pennsylvania and Lehigh Classes, see the action of Synod on page 96; with reference to Tohickon Classis, see page 79 and Item 13 of this report.

VACANT CHARGES SEPT. 15, 1934 EASTERN SYNOD

Philadelphia—Calvary, M. W. Schweigert, 638 Wandover St., Roxborough, Pa. St. John's, Harry B. Jacobs, 5539 Pine St., Philadelphia, Pa. Faith, Chas. E. Miller, 7313 Ogontz Ave., Philadelphia, Pa.

West Susquehanna—St. Luke's, Calvin M. Hoy, Lock Haven, Pa.

Lehigh—Solomon's, A. J. J. Wetzel, R. No. 1, Macungie, Pa.

Schuylkill—Friedensburg, Harry E. Clauser, R. F. D., Schuylkill Haven, Pa.

German Philadelphia—Bethlehem, Harry Koelmel, 3617 Jasper St., Philadelphia, Pa.

OHIO SYNOD

East Ohio—Paradise, Chas. F. Chenot, N. Walnut St., Louisville, O. Lowell, Lawrence L. Smith, 2618 12th St., S. W., Canton, Ohio.

Northeast Ohio—Wooster Ave., H. M. Caldwell, 753 Thayer St., Akron, Ohio. Hough Ave., W. A. Greenwood, 13606 Earlwood Rd., Cleveland, Ohio.

Northwest Ohio—Trinity, Ray Simpson, McCutchenville, Ohio. **Lakeside Hungarian**—Magyar, Joseph Demeter, 500 Elmwood Ave., Buffalo, N. Y.

SYNOD OF THE NORTHWEST

Nebraska—Hope, Geo. Kitzmann, Loveland, Col.

South Dakota—Herrick Charge, Henry Bender, Carlock, S. D.

Portland-Oregon—Ebenezer, William Schemp, Quincy, Wash. Hillsdale, John Raz, Hillsdale, Ore.

PITTSBURGH SYNOD

Westmoreland—First, Pine Run, W. P. Yockey, 108 Lafayette Ave., Vandergrift, Pa. Scottdale, S. M. Waugaman, Scottdale, Pa. Denmark-Harrison City, Benj. Remaley, Harrison City, Pa. St. Paul's S. B. Allen, 647 Cypress Ave., Johnstown, Pa.

Somerset—New Centerville Charge, H. W. Musser, Rockwood, Pa. Wills Creek Charge, Lawrence Snyder, Sand Patch, Pa., R. F. D. No. 1.

Allegheny—Christ, Emerson Sproul, 7084 Kelley St., Pittsburgh, Pa. Immanuel's, Geo. Nicholas, R. F. D. No. 1, Elwood City, Pa.

Clarion—Emlenton, Dr. C. S. Bridenbaugh, Emlenton, Pa.

POTOMAC SYNOD

Juniata—McConnelstown Charge, John Lloyd, McConnelstown, Pa.

SYNOD OF THE MID-WEST

Ft. Wayne—First, William Cramer, Fulton, Mich. Hudson Charge, Samuel Noll, Pleasant Lake, Ind.

Chicago—Grace, E. M. Reeser, Orangeville, Ill.

Iowa—St. John's, C. F. Simmermaker, Tipton, Ia.

Lincoln—St. Mark's, Geo. Behm, 3720 E St., Lincoln, Neb. First, Samuel Nyfeler, Fairview, Kansas.

Missouri-Kansas—Trinity, Elwood Yoder, Cheney, Kansas.

Kentucky—New Middletown Charge, Chas. E. Watson, New Middletown, Ind.

A CLERGYMAN SHOULD HAVE:

The innocence of a lamb.
The courage of a lion.
The vision of an eagle.
The agility of a panther.
The patience of an ox.
The fleetness of a deer.
The endurance of an elephant.
The adaptability of a chameleon.
The cheerfulness of a cricket.
The wisdom of an owl.
The friendliness of a squirrel.
The simplicity of a sheep.
The diligence of a beaver.
The complacency of a camel.
The tenacity of a bull-dog.

—Grenville Kleiser

"OPEN DOOR" BEGINS 67TH YEAR AT CEDAR CREST

Speaking on "The Marks of an Educated Woman," Dr. Paul Reid Pontius, president of the Eastern Synod of the Evangelical and Reformed Church, and pastor of Zion Church, Leighton, admonished the students of Cedar Crest College to be open-minded, deep with insight, and enthusiastic in conscience.

The address was the feature of the "Open Door" ceremony, a picturesque opening exercise given at the beginning of the 67th year of Cedar Crest. Rev. Wilbur F. Kriebel, secretary and treasurer of the college, passed over the Bible, the charter, and the keys to President W. F. Curtis as symbols of the spiritual, the legal, and the physical sides of the life and work of the institution. Ruth Bowers, president of last year's graduating class, and daughter of Dr. W. G. Bowers, superintendent of the Schuylkill County Hospital for Mental Diseases, opened the doors for the beginning of the work of the term. Cedar Crest has 75 new students, an increase of 25 per cent.

Promptly at 10 A. M., the four Senior leaders, clothed in the white uniforms with gold capes, and carrying gold-and-white batons, led the long files of student government officials, undergraduates, trustees, visiting ministers, faculty, and friends across the beautiful tree covered greensward. As they approached the main building, the rows of students divided; and a central double column, composed of the president, the faculty, trustees, visiting ministers, and friends filed between the lines of undergraduates. All stood at attention while the alma mater was played; and then the procession moved forward to the steps of the Administration Building for the "Open Door" Exercises.

Dr. Pontius reminded his audience that it was only in recent years that women have experienced the blessings of educational liberty. Napoleon expressed the general opinion of an age which has just passed when he stated that "public education is not suitable for women. Manners are all and all to them; and marriage is all they look to."

"That day is past," the minister declared. "With the right of franchise and all the other privileges hitherto denied and now granted, woman is as much in need of a liberal education as man." He explained how the three marks of an educated woman are: open-mindedness, which means that she does not make decisions until all the facts are in; deepened insight into the meaning of the things that happen to us; and "an enthusiastic conscience." Dr. Pontius continued: "Here is the spot where many of our liberal arts colleges for men are the weakest. In the boys' college, time was when there was plenty of enthusiasm for student activities, but very little conscience."

"Here we are brought face to face with religion and ethics. This is God's world; and God's will must be done. It may seem impossible, but enthusiasm is always accomplishing the impossible. Modern civilization has been living by the principle of enlightened selfishness. Too often we are interested in others for our own sake. Enlightened selfishness will keep us in the shadows; but sacrificial love will usher in a world brotherhood. We are in the morning of that great day."

A LETTER FROM MRS. WOLFE

The Bowling Green Academy has again opened its doors to the reception of rural students from the different counties to enter school here. It is very interesting to note the earnestness of those who come. They enter, of course, under a new system; it means new equipment, new teachers and curious pupils. This gives them some degree of embarrassment, but it will not be long before they will be perfectly adjusted to the new situation and everything will move on quite nicely.

I want to thank the double "Triumvir-

ate" who have made possible the support of a teacher in our work. This additional teacher has added much to the success of the work. It is the one function of Christian education to build trust in human nature which can be trusted. This is our slogan in our work here. We have been here nearly 24 years and have sent out more than 168 pupils that have counted for the very best in our Negro leadership. We have in this list Bishop Martin of California; the Secretary of the A. M. E. Church General Conference; one missionary to Africa; many teachers and ministers; one young man as timekeeper at the Providence Mining Company; and one who weighs all the coal sent from there; county supervisors and county demonstrators, undertakers, physicians, dentists and other vocations. And we feel rewarded for our efforts. We have sown "for others to reap," and we are satisfied.

I want to thank all friends for their profound interest through the many years. Our first friends were Dr. Schaeffer, Mr. Wise and Mrs. Lyon, but the years have brought us many true and tried friends who "make things go" in helping us out. The untiring efforts of Dr. Leinbach, Dr. Schmidt, Dr. Santee, Dr. Stein, and others in fostering this work is far-reaching in its effect. One of the primary causes of the great social and economic progress made by the Danish people during the past half century has undoubtedly been their high standard of education. This is applicable to America, and we are a part of the mass. Our race must be educated, and upon this errand are we sent.

Again we thank all of our friends for their continued interest.

Yours in His Work,

Mrs. H. M. Wolfe.

Bowling Green, Kentucky,
Sept. 8, 1934

ST. PAUL'S HOME, GREENVILLE

The Greenville, Pa., Rotary Club on Tuesday, Sept. 11, had as guests at their noon luncheon Dr. A. M. Keifer, who is completing his work as superintendent of the Orphan's Home after serving in this capacity for 25 years, and also the members of the Board of Directors.

Members of the Rotary Club who have known and labored with Dr. Keifer in the community of Greenville in various ways for a period of more than 40 years paid a glowing tribute to his work in the Home, in the community, and also as pastor of Zion's Reformed Church, which he served efficiently and devotedly for well-nigh 20 years. The high esteem accorded him by the Church at large and by the community is well deserved and he has the happy consciousness of knowing that his work was not only fruitful in the uplift of humanity but also highly appreciated.

The Board of Directors challenged the Rev. Charles L. Noss to take up the work as superintendent of St. Paul's Orphans' and Old Folks' Home. Dr. Keifer has been elected superintendent emeritus, and the members of the Board have asked him to assist the superintendent in doing certain field work in the interest of the home as opportunity presents itself and as his health may permit.

In a minute, bearing on his labors as superintendent, there appears the following: "The work of the Home stands out as an enduring monument to the life and labors of Dr. Keifer. Practically all the buildings were erected under his guidance and oversight, and a number of them were erected during his tenure of office. The irony of fate is for a man's monument to outlast his memory. This might be so in the case of Dr. Keifer were his monument to consist merely in buildings erected and endowments solicited. During the 25 years he was engaged in building living temples of character in boys and girls; and these, above all else, will insist to have him remembered by his posterity. We who labored with him shall always keep his memory sacred."

NORTHWEST SYNOD

The Synod of the Northwest met on Sept. 4 for its 68th annual session in the Reformed Church at New Glarus, Wis. This beautiful historic village is the original Swiss settlement, composed of people that still have retained the heritage of their forefathers. They are kindly in disposition and pleasing in personality. The Synod of the Northwest considered it a distinct privilege to be the guests of these congenial people.

Prof. J. Friedli, D.D., preached the opening sermon, taking for his text John 17: 17, "Sanctify them through thy truth; thy word is the truth." He said that Truth is primarily the great problem of life for humans and that the Word, which is Truth, is the Divine answer to this problem. Prof. Friedli was re-elected as president of the Synod, and Rev. K. J. Stuebbe, D.C., as vice president.

The Communion sermon was delivered by Rev. Geo. Grether. The Rev. W. H. Schlunkmann, president of the Wisconsin District Conference of the former Evangelical Synod, was the speaker on "Evangelical Night." He said, "People lack the spirit of obedience. Ritual never takes the place of obedience; prayer and sacrifice are no substitute. Only those who obey find favor before God. Obedience calls for suffering."

Rev. E. H. Wessler, D.D., led the devotionals, speaking on "A Confident Church," "An Aggressive Church" and "A Worshiping Church,"—a Church that refuses to permit the world with its power of evil to pull us down to defeatism. Rev. Henry I. Stahr, D.D., in his address on Education said that every sermon should have unction. As you preach, teach. Jesus believed in the educational methods. The Mission addresses were given by Revs. C. D. Kriete, missionary in Japan, and Benjamin Stucki.

Sunday's speakers were Rev. John Bodenmann and Prof. K. J. Ernst, D.D., the latter speaking on "But We See Jesus." He said that life has lost its soul through the decline of the home, business and industrialism. There is the power of death in our social life. Never can we work up a religion of righteousness of our own. We find Jesus, not in successes, but in failures. Even though the Temple is destroyed, the Word remains. Sunday School addresses were given by Revs. John Scheib and P. H. Graeser.

In the president's report concerning the state of the Church, it was noted that in spite of trials the work is being carried on faithfully, both by pastors and consistory. Statistics reveal that we have 26,470 communicant members in our Synod, a gain of 618. There has been an increase of 23 Sunday Schools. The representatives of Home and Foreign Missions, Women's Missionary Society, Ministerial Relief and the Institutions gave detailed reports of activities and presented pleas for continued support.

Rev. John Gattermann read an interesting paper on "The Profanation of the Sabbath," the contents of which may be read in our "Kirchenzeitung." Problems were discussed, suggestions were offered, and solutions found at this inspiring session of the Synod. Alumni Night was a gala event. Rev. F. W. Knatz was elected chairman. Speeches and community singing were featured, but of special interest were the Swiss Yodelers.

To the pastor, Rev. R. Rettig, and the members, who made our stay so enjoyable and who worked so hard to entertain us, we as delegates of the Synod of the Northwest say from the depths of our hearts, "Thank you, and God bless you!"

—P. H. Graeser.

PHOEBE HOME, ALLENTOWN. PA.

Rev. F. H. Moyer, Supt.

A very important annual event for the members of the Home family is the great Allentown Fair which is being held during the week, beginning Sept. 18. The

Fair grounds are located across the street northward from the Home grounds and from the upper stories of our building and especially from the roof of our new building a good view of most of the Fair grounds, including the race track, can be had.

Provision has been made hitherto to admit year after year the guests of the Home; and all those able to do so have been taking advantage of the opportunity and they are looking forward with pleasant anticipations to the week's events. Even those who will not be able to leave our buildings will have much interest confronting them. They will be able to see much of the Fair activities, the crowds of people coming and going all week long and the streets surrounding the Home one mass of parked cars and the western portion of the Home grounds turned into a parking place for which charges are made. Fair week breaks the monotony of our quiet life here, and the change is both profitable and enjoyable to the members of our family.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Two days after our anniversary, the Home had returned to normal life. All trace of tent and booths had disappeared. The children were prepared to start to school. While several of our men took charge of the removal of the booths the farmer and his boys were busy filling the silos.

We were gratified to receive assurance from many friends of Bethany of their continued interest and wish to thank all who helped make the anniversary a success. Mrs. Yundt, the widow of a former superintendent, wrote stating she considered the event very successful with the largest attendance in history. The red, white and green ribbons symbolizing the presence of a former child were seen at all times of the day. While the receipts totaled about \$1,000 more than last year, that did not cover our deficit of last year.

Violet Dixon left on age and has received employment in Pottsville. Elmer Dixon left on age and has entered Thaddeus Stevens Industrial School, Lancaster. Eugene Troxell left on age and is living with his sister in Bethlehem. Twenty-nine children from Bethany entered Womelsdorf High School on Tuesday, Sept. 4.



Helen Ammerman Brown, Editor,
Selinsgrove, Pa.

Belated Reports—Due to the illness of the column editor and to the abbreviated summer issues of the "Messenger."

St. Paul's Classis held its 40th annual session in St. Mark's Church, New Hamburg, Pa., Rev. H. R. Ash, pastor. Mrs. P. Buchanan, president, presided. Encouraging reports, impressive devotional services and special music filled the conference with inspiration. One new Y. W. M. S., 1 new Guild, 2 W. M. Societies were reported and 1 Guild was transferred to the Classis. Present statistics are: W. M. S., 16, enrollment 330; G. M. G., 8, enrollment 85; M. B., 5. Greetings were extended by 4 ladies who were members 40 years ago. Rev. I. G. Nace was the guest speaker. Twenty-four women and 5 girls received reading course diplomas. Sixty officers and delegates, also 36 visitors attended. All W. M. S. members of the Classis and their families held their annual picnic at St. Paul's Orphans' Home in July.

The G. M. G. Rally, Goshenhoppen Classis, was held in First Church, Royersford. The large registration list showed 6

Guilds, 3 counselors, 10 visitors, 2 pastors and wives present. Zion's Guild, Pottstown, rendered the playlet, "Inviting Mary Ann," Royersford Guild presented "Program Meeting of the G. M. G.," Wentz Church portrayed "What Shall I Render?" Rev. C. H. Kehm delivered an interesting address, Mrs. Geo. Hartman also addressed the group. Miss Marguerite Crothers presided for the program, which was arranged by Mrs. Witmyer. Rev. E. W. Ull-

rich, host Church pastor, offered prayer and the benediction. Miss Wisler read "Ainsley and the Crowd." Miss Weaver and Mrs. Reifsnnyder sang a duet.

A Fine Ideal! This summer the missionary societies of Hegins, Millersburg and Lykens met at the latter place in a picnic and get-together meeting. The object was to get better acquainted with the task that is ours and to learn to know each other better. After a sumptuous out-

of-door supper a fine inspirational and instructive program was given by members of the three societies, led by Miss Beulah Uhler, of Millersburg. This delightful and helpful meeting was attended by 70 members and friends, also the 3 pastors—Revs. H. J. Naftzinger, W. R. Hartzell and C. A. Huyette. In the closing moments, around the dying campfire, a universal opinion was expressed that there should be more such meetings.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE LORD OF THE HARVEST

Text, Matthew 9:37, 38, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Jesus Himself here calls God "the Lord of the harvest," therefore it is proper for us to use this title.

Harvest Home, or Harvest Thanksgiving, services are being held in most of our Churches, and, as a rule, the Churches are beautified with choice flowers, fruits and vegetables. Hymns of praise and thanksgiving are sung, and thankofferings are placed upon the altar.

God furnishes the seed for the harvest. He alone is the source of all life. No human being can make a grain of wheat with the germ of life in it. It is doubtless possible to imitate a grain of wheat, as they used to make wooden nutmegs, but no one can give it life so that it will germinate and grow and multiply.

When we think of the infinite varieties of form and color and taste which God has given to the fruits and flowers and vegetables with which He has provided us we ought to be filled with gratitude which will show itself in many ways.

Since God alone can give life, we should not wantonly destroy it. When once seed has been sown or planted and has begun to grow no one should plow under acres of these precious products simply to raise the price of these commodities. Men ought to be mindful of the fact that droughts are possible and that they can destroy the fruits of their labors and bring about want and suffering.

God, and not man, is the Lord of the harvest, and we ought to have respect and reverence for Him and His laws, and gratitude for His bountiful benefactions.

God furnishes the conditions for the harvest. He is the great Husbandman. But He wants man to be His fellow-workers. Man plows and sows and makes whatever preparation he can. But he is dependent upon God for the sunlight and the showers, the wind and the snow, all of which contribute toward the perfection of the harvest.

Man can do very little or nothing to hasten the process of growth and to hurry up the harvest. He might go out and wave his hands magically over the brown furrows, but nothing would happen. He might stamp and rage and fret and fume, but this would only reveal his impatience and emphasize his impotence. He must wait until the fields are ripe unto the harvest. And there is something profoundly religious and infinitely suggestive in that waiting for God. The psalmist was impressed by it so that he cried out:

"These wait all for thee,
That thou mayest give them their food
in due season.
Thou givest unto them, they gather;

FOOD FACTS

Did you know that:

A mustard which pours like ketchup is now on the market?

Vinegar made from honey possesses the attractive honey bouquet?

Three ounces of American Cheddar, Swiss or Edam cheese contains a little more protein than does 4 ounces of lean beef, lamb or poultry, and surpasses the latter in heat and energy value?

Nova Scotia has recently become a prominent centre for packing tuna fish?

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Thou openest thy hand, they are satisfied with good."

God gives the increase. As the Lord of the harvest, He has put into the seed the power of multiplying itself, some thirtyfold, some sixtyfold, and some a hundredfold. That also is a power which comes from God alone. We are told that a certain farmer sowed one-fourth of a bag of grain. The river overflowed and left a rich deposit of soil, and the farmer reaped fifty-seven sacks of grain. The next year he did not sow any seed in that

field, but the grain dropped during the harvest sprang up. The river again overflowed its banks and he reaped seventy-two sacks of grain. With one plowing and one sowing the farmer reaped in two years one hundred and twenty-nine sacks of grain, which was an increase of five hundred and sixteen fold.

The law of the natural harvest is also the law of the spiritual harvest. In fact it was in connection with the spiritual harvest that Jesus spake the words of our text. When He saw the multitudes, He was moved with compassion for them and said, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Saint Paul also recognized the hand of God in the spiritual harvest to which he referred when he said, "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." And he drew his inference from the fact that in the natural harvest it is God who gives the increase. So is it also in the spiritual harvest.

God crowns the year with His goodness. Only a man with a poetic mind, such as the psalmist had, could draw this picture. He thinks of the grains, the fruits and the flowers, produced by the seasons as a beautiful, variegated crown which is set upon the head of the year by the hands of the Lord of the harvest. No earthly king ever wore a crown that could be compared with the precious crown with which God has crowned nature during these summer and autumn months.

We see how closely the psalmist identified God with all the processes of nature, so that He may be truly and appropriately called "the Lord of the harvest." God is the real farmer in his estimation. In the sixty-fifth Psalm he says:

"Thou visited the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them grain when thou hast so prepared the earth.
Thou waterest its furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;

And thy paths drop fatness."

Do you not agree with me when I say, To God belongs the praise? Saint Paul tried to impress this fact upon the people of Lystra when he said: "And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."

The psalmist furnishes us with many forms of praise and gratitude which we can make our own in our endeavor to show our love and thankfulness to the Lord of the harvest. Let us join him in saying:

"Bless the Lord, O my soul;
And all that is within me, bless his holy name.

Bless the Lord, O my soul,
And forget not all his benefits."

THE SPIDER AND THE FLY

"Will you walk into my parlor?"

Said the spider to the fly,

"It's the cutest little parlor

That you ever did espy.

There are laces and fine drapings

All around the door-way hung,

And for airy, fairy places

This is surely just the one."

Then the fly, so very curious,

Brushed its wings and flipped its

head;

In it walked, and soon the spider

Held it prisoned in its web.

"Won't you walk into my tap-room?"

Said the tempter to a youth;

"You will find that all our service

Merits confidence and truth.

Try our cock-tails, drink our cor-

dials—

Here, take this one 'on the

house';

What, you like it? Have another;

Soon we'll have YOU in the

SOUSE."

Then the youth, the tempter heed-

ing,

Spent his days and nights in

shame;

Lost his character, position,

Lost his former honored name.

—Ambrose M. Schmidt, D.D.

THE BIBLE

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a vital pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—Horace Bushnell.

IMPRESSIONS FROM CAMP MENSCH MILL

By A. Ruth Gise

It is impossible to visit Camp Mensch Mill and to associate with the campers after they return home without receiving certain profound impressions. From these impressions come inspirations that are most encouraging during these days of so much apparent religious doubt and fear.

That which attracts one's attention almost immediately to the camp atmosphere is the **spirit of unity**. At all times campers speak in terms of "camp," an all-inclusive word because no one person or thing eclipses any other at camp. This is the only place that I have ever found a real development of "Each for all and all for each." This unity without a doubt is the result of the **spirit of friendliness** that permeates the camp. From the moment the camper arrives until the "last long look" is taken when he leaves, he lives in a world of friendship. Even the visitors catch the spirit of it within a few short hours. If this spirit of friendliness—of instructor and counselor with camper, of camper with camper—would be found to the same degree in our Churches and communities, what a different world this would be!

It is difficult to point to any one thing as the most important among the accomplishments of Camp Mensch Mill. However, it seems to me that the Camp is doing an outstanding piece of work in the development of the individual. It is doing that about which our Churches and public schools talk so much, but so often fail to do. In Camp the instructors and counselors study the needs and abilities of the individual and then do something about it. The campers learn to find themselves through a self-expression that is beneficial to everyone. We have heard many interesting accounts of both changes and development that have come into the lives of the campers. During the last year I corrected for one of the campers a story that she had written for a short-story contest. There has come development rather than change in her life, but from the thought of her story it is plain that she has observed that Camp has the power to bring very definite changes into the lives of others. We cannot expect Camp Mensch Mill to perform miracles. Neither can we expect it to do in two weeks what we in the home Church have neglected to do the other fifty weeks of the year. Yet, remarkable changes in lives have been made; and by following in the spirit of the Camp Leaders we at home can do much by continuing what they have begun.

A number of observations have raised many questions in my own mind. Why is the number of campers increasing each year? Why are these young people anxious to go to a camp where there are courses of study and all these courses either religious subjects or those that have a very definite relationship to one's religious life? If Camp Mensch Mill can attract and hold you to religion, why cannot the Church do likewise? In trying to answer these questions to my own satisfaction I have concluded—the answer lies in the program of the entire Camp, for through well-planned activities everyone actually applied his religion to a well-rounded daily living.

That which leaves the most profound impression is the deep reverence that all the campers have for Vesper Hill and the services held there. A summer camp, part

THE PASTOR SAYS:

A visitor in a New England town passed by a Church, over the door of which there was the inscription, "The Gate to Heaven." On the Bulletin Board was this notice: "Closed for two weeks."

—Now and Then

of one's vacation! Yet—that about which we hear the campers speaking most when they come home is the daily vesper service on top of the hill. Would that in our Churches the campers would caution us about "keeping silence" as we enter the inner doors of the sanctuary, as they do when we approach with them "the two pine trees" on Vesper Hill.

Although many of us cannot attend a camp session, we can have the "camp spirit," by absorbing it from the campers or by visiting the camp itself. From impressions received with many contacts with camp and campers, I am fully convinced that Camp Mensch Mill has a very important place in the future development and growth of the Evangelical and Reformed Church.

Elizabethtown, Pa.

THE SUNLIGHT OF TRUTH

Let the sunlight of truth
Gild all that you say,
So that true righteousness
May gladden your way.

Let the glory of truth
Shed its tender light,
So the doom may be known
Of wrong's ugly blight.

Let the laughter of truth
Cheer ever your way,
So the smiles of your heart
May gladden each day.

Let the glory of truth
Keep all sins away;
And the light of truth gild
All you do and say.

—Harry Troupe Brewer
Hagerstown, Md.

A WISE PIG

By F. E. Stottlemire, in Methodist Protestant-Recorder

Real well do I remember
That fine day in September,
As I walked along the road in grateful pride,
For my heart was all a-flutter
When a man fell in the gutter,
And a pig came up and laid down by his side.

And while that drunkard in the gutter
Had my poor heart all a-flutter
A stranger coming by had this to say:
"You can tell a man who boozes
By the company he chooses,"
Then the pig got up and slowly walked away.

A PRAYER FOR SOPHOMORES

When I was a sophomore I was very wise; I thought I was called to defend Thee, O God. For I feared I might find in the laboratory something that might shake Thy throne.

Now I know better; I know that when I see the stars from afar, I am seeing Thee very near. For Truth is but another name for Thee. Amen.

—Addison H. Groff

Puzzle Box

ANSWERS TO CURTAILED WORDS,

No. 46

1. Pinto—pint—pi.
2. Ration—ratio—rat—Ra.
3. Wander—wand.
4. Singer—sing—sing—sin.
5. Town—tow—to.
6. Lotus—lot—lo.
7. Covet—cove—Co.

BEHEAD THE MISSING WORDS, No. 37

1. He would freely — that he had little (2 off) — of geology, but he enjoyed sitting on the (4 off) — of the rock to study the — of the strata.
2. Studying his — one was led to believe that the (2 off) — was of great —.
3. He — great freedom for all who (3 off) — him for supplies, especially if they were newly —.
4. When they — a certain herb, they (2 off) — the boy with the (2 off) — eruption.
5. He always wore — when he rode in the —, and was generally numbered among the —.
6. He declared that present-day — was not — the masses, who were (2 off) — for the truth.
7. The only — available was an old — on which the man stood — and paddled with a long pole. A. M. S.

They had been sitting in the swing in the moonlight alone. No word broke the stillness for half an hour until—
"Suppose you had money," she said, "what would you do?"

He threw out his chest in all the glory of young manhood.

"I'd travel!" he said.

He felt her warm young hand slide into him. When he looked up she had gone. In his hand lay a nickel.

—Rammer-Jammer.

Children's Corner

By Alliene De Chant Seltzer

Remember our talk about Robert, the 6-year-old who tries new things every day? Well, there's a little fellow up Goepp Street, here, not quite 6, who . . . Well, everybody knows Dick, and Dick knows everybody. Some days his express wagon is a vegetable truck, and he yells "Huckster!" and sells me all kinds of things. The other day he had clams for sale—real shells that he had packed tight with sand. When his mother bought an electric refrigerator, he visited all the kitchens in the neighborhood to see whether the iceman brought us ice, or not. What seems to delight him most, is the cuckoo clock, next door, for I often hear him call, "Mrs. Aldinger, when does the cuckoo come out again?" But what I like best about Dick, is his kind little heart. The day I had a big tooth pulled, he found me all alone, lying on the davenport in the living-room, with an icebag on my cheek. And what do you suppose he did, and without being told? He pulled down the shades, locked the front door, gave me a kiss (I asked him for that!), and went out the back way, saying that he'd sit on the front steps and wait for "Mr. Sulzter" as he calls my big, tall husband. So here's to all my Roberts and Dicks and their sisters too, whose mind is growing along with the arms and legs 'n' things, and who know how to comfort folks who are sick.

GROWN-UP LAND

Good morning, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

Oh, this way and that way—never stop;
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, and saving the pence,
'Tis loving and smiling, forgetting to frown;
Oh, this is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray;
On to Manhood Town—can you tell me the way?

Oh, by toiling and trying we reach the land—
A bit with the head, a bit with the hand.
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down—
Oh, that is the way to Manhood Town.

And the lad and the maid ran, hand in hand,
To their fair estates in the grown-up land.
The Commonwealth.

A school teacher was explaining to a class of "tots" the meaning of the word "collision."

"A collision," she said, "occurs when two bodies come together unexpectedly." She pointed to one little child. "Now, then, give me an example of a 'collision'." The child was thoughtful. Presently came the reply in a tiny, high-pitched voice:

"Please, teacher—twins."

—Buffalo-Courier-Express.

The Family Altar

HELPS FOR WEEK OF SEPT. 24-30, 1934

By the Rev. Roland L. Rupp

Memory Text: "Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all generations." Psalm 145:13.

Memory Hymn: "When Thy Heart with Joy Overflowing" (470).

Theme: God in Hebrew History.

Monday: Ahijah's Prophecy
I Kings 11:29-39

God has had an extraordinary part in Hebrew history. In the life and history of no other people has God revealed Himself so fully. No other people have given so many and such brilliant teachers of religion to the world. In a very real sense has Israel been a chosen nation of Jehovah—chosen to be the servant of the Most High. In periods that service was most nobly performed. The Old and New Testaments, the great prophets and Jesus are the evidence of Israel's obedience. What contribution would a modern Israel make to the revelation of God and to the civilization of mankind?

Prayer: We thank Thee, God of the ages, for the world-services of Israel. We thank Thee for the great servants of human kind whom Thou did'st inspire. Amen.

Tuesday: Elijah Hears God's Voice
I Kings 19:9-18

What a debt we owe to the great prophets! What would the world be without the light which they brought? What

would life be without their lessons? They are humanity's greatest benefactors. Living humbly, in the utmost simplicity, often amid the rigors of desert and wilderness, they gave themselves to meditation, to prayer, to brooding over life and history and the universe, until God was as clear to them as the Syrian sky. To Him they opened their hearts. Him they invited, yea begged, to command them. To serve Him was their flaming passion and supreme ambition.

Prayer: Thou Who speakest through prophet and seer, lead us also in the way where Thy quickening Spirit abides and labors. Command us, for we want to obey. Amen.

Wednesday: Asa Relies on God
II Chronicles 15:8-15

This ancient people, on many occasions, related religion to life far more commandingly than we do. Religion, in the best periods of the history of the nation, belonged to all of life. Jehovah was their real King. He fought their battles for them and with them. Their kings ruled in His name. To Him the loyalty of the nation was pledged time and again. Before Him the people bowed and Him they served. Altogether, in this early period of the evolution of religion, it was a splendid experiment in nation and religion building.

Prayer: When in doubt and perplexity, when discouraged and disillusioned, when the way ahead seems dark, may we still rely upon Thee and find Thee our Guide. Amen.

Thursday: Micaiah Speaks the Truth
I Kings 22:13-23

The prophet speaks the truth. When others turn sycophant, the prophet stands apart with his whole being alert so that his voice might be the voice of God, caring nothing for possible consequences of his truth-telling. When the minds of others are in a fog, or when they are given to superstition, or to flattery, or to the mouthing of that which is popular, the words of the prophet will be weighed so that they may express truth and convey to their fellows what is the mind and will of God. The prophet belongs upon the throne in the affections and esteem of mankind.

Prayer: We turn to Thee, our Father, for that Spirit which we find not in the world for which our hearts hunger and which our lives need. Amen.

Friday: Amos Pleads for Justice
Amos 5:10-15

Amos was at once the voice of God speaking to Israel and also the voice of Israel's poor pleading for justice. His was the voice of the awakening conscience of the Hebrew religion, the voice of the aspirations of the Hebrew masses, the voice of condemnation of the powerful who oppressed and exploited when they should have ministered, healed and emancipated. Amos, with a mind as clear as the sunshine of the Tekoa hills, saw well that the heaviest burdens of social ills and political corruption fall upon the poor. He heard the voice of Jehovah coming up out of the throats of these poor.

Prayer: Eternal God, inspire the Church of our generation to be the prophet of social justice and righteousness. Give her insight to serve this day with power. Amen.

Saturday: Isaiah Teaches True Worship
Isaiah 1:10-20

These early prophets were stern radicals in their religious and social conceptions. Isaiah, like Amos before him, repelled and renounced ceremonial worship in favor of a purely spiritual worship. And this they did with biting, penetrating and authoritative voices. For them sacrifices, solemn assemblies, incense, and new moons were abominations. They called for minds and hearts surrendered to

Have You Read—

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Luccock invites the religionist to come out into the street and see what people are reading. He develops the theme that the ungodly are to be taken seriously, that Michael Gold, the communist, and H. L. Mencken, the villain, and Theodore Dreiser, the wordy, are right down the main street of religion's interest.

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God, for justice, for relief for the oppressed, for love for the fatherless and the widows. How can we make our worship service the direct expression of humanity, and justice and faith? To this problem Isaiah calls us.

Prayer: Help us in these days, O Father, to spiritualize all that we do and say and plan. May our lives express Thee at every point. Amen.

Sunday: Prevailing Faith
Hebrews 11:32-40

Some of these words in our religious vocabulary which roll so smoothly off our lips deserve better treatment. Words such as "faith," "love," "prophet," "brotherhood," are in their very nature and history so holy, so weighty that if we would give them due consideration as we use them their weight would bend us over and their holiness would make them winged and flaming. "Prevailing faith"—yes, indeed! Such faith is possible. It sustained Jesus all through His ministry. It is enabling Schweitzer and Kagawa to follow Jesus magnificently. As for me—as for most of us—I have not given God the opportunity to bestow upon me such faith. I must wrestle with myself, with truth, with holiness, in the presence of God for long, long hours and days before I am worthy of the grace of our Christ.

Prayer: Father of each one of us, we submit ourselves unto Thee with a prayer that Thou wouldst make us worthy of such a teacher and Saviour as Jesus. Amen.

"THE GOOD OLD TIMES"

When Washington was President,
As cold as any icicle;
He never on a railroad went,
And never rode a bicycle.

He read by no electric lamp,
Nor heard about the Yellowstone;
He never licked a postage-stamp,
And never saw a telephone.

His trousers ended at the knees,
By wire he could not send dispatch;
He filled his lamp with whale-oil grease,
And never had a match to scratch.

But in these days it's come to pass—
All work is with such dashing done,
We've all those things; but then, alas!
We seem to have no Washington.

—Robert J. Burdette.

"Yes, sir, I believe that big wars often are caused by the smallest matters," ruminated Old Man Jones. "Why, just the other night my wife was working a cross-word puzzle, and she looked up at me and said, 'What is a female sheep?' and I replied, 'Ewe.' And there was another big war on."

METHUSELAH THE SWIMMER

One of Dr. Cadman's American stories has been retold by many Englishmen since the Wesleyan Conference. He quotes from a rather unappreciative letter received by him from one of his radio listeners. After telling Dr. Cadman, after the manner of Methodist stewards, what he thought wrong in him, the brother went on something like this:

"I can prove that Methuselah was the champion swimmer of the world. The Bible says, and I believe it, that he lived to the age of 969 years. Therefore he was born before the flood and died after the flood. But he was not in Noah's Ark, and since the water covered all the earth, Methuselah must have been in the water all the time that the earth was submerged. And this shows that he that endureth to the end shall be saved!"

—The Christian Advocate.

OUR BEERY, BOOZY, BAMBOOZLED NEIGHBORS!

William C. Allen

The writer lives in Denver, Colorado, and about every two years has visited for a few weeks in one of the large cities of the East. During the life of the Eighteenth Amendment he saw only one intoxicated man in that city. Things are different now.

Last evening my wife and I had occasion to walk along two blocks of a leading business street. The end of one of these blocks was one-half block away from the City Hall, the other was within one block of that great municipal building. This is what we saw: Within one block of the City Hall and facing it was a saloon jammed with men, some sitting at the tables, some standing at the bar. It was a hideous mass of profane, generally disreputable looking people. The next block on the same street near the City Hall had five places where alcoholics were being dispensed. Most of these also were crowded with masses of roaring, profane — often young—men. At one place part of the bar was crowded three rows deep by individuals seeking the brain-degrading fluids. Outside of these resorts were groups of men, some holding on to each other with the silly affection of inebriacy. What about their families when they went home?

The morning of this writing I walked through the same street and every one of these saloons—for that is exactly what they are—had men drinking in them at that early hour. Down the street one block further was a broad building with

great black windows on which were painted "Liquor Control Board." Where is the control?

One block from the City Hall a ragged, muttering, intoxicated man followed me into a store. The proprietor told me he was much annoyed with the conditions that had suddenly developed about his place of business. He said "Yesterday an intoxicated young woman, beautifully dressed, came in here and I had a hard time getting rid of her. Yesterday a man was lying on the pavement opposite my store for a long time."

I was in a street car yesterday when a foolish, drunken man with a watery-eyed, vacant stare entered and after passing the conductor left the car at the next corner—he did not seem to know his right hand from his left. Day before yesterday my wife was in a street car into which a besotted man—nicely dressed—entered. He immediately proceeded to lie down on the long seat in the front part of the car. The passengers had to move away from him. I

SUNRISE OVER THE SEA

The humid night rolls slowly into day,
And o'er the purple shadow of the dunes
A shaft of molten splendor forms a bay
Shot through and through with tiny, gold festoons.

The clouds take form and smoulder there on high
Like battlements aglow from hostile torch,
Their turrets shoot bright flame up to the sky,
As if with hissing mouths the blue they'd scorch.

A mighty ball arises from the deep,
Like flaming pitch it soars into the blue,
The rippling waves in brazen glory steep,
Then slowly all fades back to normal hue.

—Helen Jeidell

have, within the past few days, personally observed unfortunate men rambling around the streets or trying to stand up or sit down in public conveyances. One young man put his head on the seat of a car I was in while his feet were on the floor. Meanwhile, other people had to get away from him.

Who will pay for the moral and financial damage done to many of the women and children of these drinkers and to the decent-living people of our communities? Will the money-grabbing foreign and local manufacturers and distributors of alcoholics pay the bill? Will not you, the taxpayers, through private handouts or public taxation be compelled to take care of many of these beery, boozy, bamboozled brethren—for after all they are our brethren—and their families?

Conditions are infinitely worse than they were before or during the days of the Eighteenth Amendment. Where are the promises made to the law-abiding, tax-paying people of America? Where are the personal liberties and rights of the plain, middle-class people? Do not some of us possess a right to our personal liberty on street cars and pavements, as well as the drinkers? Why should intoxicated men infringe on our personal liberty and those of our families? Where is the promised exit of the bootlegging industry? Where is the promised decrease in crime? Where is the promised big financial revenue so glibly predicted by politicians? Where are our law-makers? Where are our police? Where are we going?

New Publications

INTOLERANCE

By W. E. Garrison

How can we understand this terrible force? Dr. Garrison examines with coolness and scholarly skill the anatomy of this thing, half-godlike, half-beastly—INTOLERANCE. He shows the vagues of hate in history: the ducking-stool, the "iron lady", the stocks, the screws, the pillories. But he goes on beyond the torture chamber and explores the motives and the circumstances of religion, of economics, of social consciousness, which have resulted in prejudice and bigotry. And he presents the good things which have come because some man, or group of men, was flooded with INTOLERANCE. It is a book which throws a brilliant revealing light upon events and passions of today and lets the reader see, as if with an x-ray machine, the hidden inner motives now disturbing and disrupting mankind. Price \$2.50 post-paid.

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A new chapter in the history of modern missions—recounting a true story, "stranger than fiction," of how Sa'eed, child prodigy of Islam, at the price of scourging and branding, proclaims his faith in Christ, becomes a physician, and boldly witnesses today by word and deed in a land difficult to live in and be a Christian.

"Amid the wealth of spiritual biographies which have come to us during the past few years, surely this volume deserves a high place. It describes a thrilling and dramatic episode . . . well-written . . . alive with conviction. This story will bring power and strengthening to the missionary enterprise."—Religious Book Club Bulletin. Price, \$1.00, postpaid.

DEAR BOB: Letters of a Preacher to His Son

By Bishop Ralph S. Cushman

Letters composed in the thought of the entrance of his son into the ministry, and in the need of a higher conception of the ministry on the part of hundreds of ministers with whom the writer has come into contact. They are written in Bishop Cushman's characteristic style—easy, simple, and with a touch of poetry. \$1.00, postpaid.

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Home Education

"The Child's First School is the Family"
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GOOD HABITS FOR BAD

Mary Starck Kerr

"How can I break Billy of using undesirable language, and of sauciness?" asked Mrs. Newcomer of her neighbor who was a more experienced mother.

"'Good habits for bad,' is my motto," was the reply, and at the wondering look on Mrs. Newcomer's face, she laughed, then went on to explain. "When my Carl was small, I began trying to break him of bad habits by scolding and punishing; this caused a great deal of distress to both of us. Then one day after some of the neighbors' children had made too free a use of the name of God, and little Carl had picked up their expressions, I thought of a better way.

"I explained to Carl that it was better not to use God's name that way and suggested that when excited he might say 'Christopher Columbus,' 'Robinson Crusoe,' 'O Joy,' or 'Jumping Crickets.' The last two seemed quite funny to Carl, and he

went around saying, 'O Joy' and 'Jumping Crickets' until the expressions were fixed in his mind and came readily to his tongue when an occasion called for an ejaculation.

"When, because of carelessness on my part, he fell into the habit of whining, 'I don't want to,' when told it was time to come in and get dressed for dinner, or to pick up playthings, or go to bed, I took the time to make the change in his activity a pleasant one. Sometimes a 'surprise' would be awaiting him; very often I had a little joke to tell; always I met him with a pleasant smile. The whining habit was soon superseded by eager readiness.

"Then my Marie used to become so absorbed in her play that she never wanted to stop, but would always say, 'In a minute,' and the minute would be multiplied many-fold. So I told her that whenever I could I would give her warning calls. If I called her name three times, it would mean she still had ten minutes in which to play, if I called it twice, she would have five minutes, but when I called it once she must come immediately. The habit of coming promptly at a single call formed quickly, and she was happier because of it.

"I had allowed the children to acquire the habit of throwing down their wraps and books anywhere when they came in. They would not be able to remember where they had left them, afterwards. Now I had to correct this. So I appointed a certain table for their books, and low hooks for their hats and coats in the hall closet, which was handy when they came in. Then I took them to a club to see a checking room. After that they took turns playing 'checking clerk.'

"But the 'clerk' had to be paid for the three days he was on duty. It might be an apple, perhaps some marbles or a cut-out. It was not long before one child after another decided he did not need a 'checking clerk' but could take care of his

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things himself. And there really were remarkably few lapses."

"That all sounds like good psychology," said Mrs. Newcomer, as she rose to go. "I shall try to apply some of your methods with Billy."

"The kindergarten to my mind represents the finest result yet realized to supply for little children an environment which is wholesome, stimulating and up-building. I do not see how we as a people

can hope to erect an efficient educational structure without building upon it. Its influence should be felt by every child."—Ralph E. Wager, Department of Education, Emory University, Georgia.

The National Kindergarten Association, 8 West 40th St., New York City, is glad, always, to loan posters and provide free literature for distribution to anyone working to secure the establishment or continuation of a kindergarten under a properly trained kindergarten teacher.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Our program of reciprocal trade agreements will extend to Europe for the first time when negotiations are started soon with Belgium. The State Department announced Sept. 4 that public hearings on a possible Belgian agreement would be held Oct. 29.

President Roosevelt Sept. 5 created a board of 3 members to investigate the strike in the cotton textile industry and report back to him not later than Oct. 1.

Turkey officially announced Sept. 5 her candidacy for a non-permanent seat in the Council of the League of Nations.

The special Senate committee investigating the operations of the munitions industry disclosed documentary charges Sept. 6 that the Germans are honeycombing small European nations with camouflaged munition-making plants for the purpose of maintaining Germany's position as a submarine power. Under the Treaty of Versailles the Germans are not permitted to build submarines.

The Aluminum Company of America "recognizes and accepts the principles of collective bargaining" as provided in the National Industrial Recovery Act in an agreement reached Sept. 6 with union leaders to end a month-long strike by 8,700 men and women employees.

The 81st session of the Council of the League of Nations opened in Geneva Sept. 7 to "consider problems of great importance to the world."

President Roosevelt in a statement Sept. 7 insists that collective bargaining be

made as much a part of the permanent industrial program as abolition of child labor.

The liner Morro Castle was swept by fire of unknown origin Sept. 8 off the New Jersey coast. 137 are listed as dead or missing. 413 were rescued.

Foreign trade agreements will be negotiated in the near future with 5 republics of Central America, the State Department announced Sept. 8.

The National Recovery Administration Sept. 8 appointed a General Code Authority to administer the basic code authorized July 11 by General Johnson to cover 262 industries which did not have specific codes. Dr. Willard Hotchiss, president of Armour Institute of Technology, an authority on industrial affairs, was named chairman.

A national citizens' committee of 86 citizens known for their interest in civic and welfare work, has been appointed by Newton D. Baker, chairman of the 1934 Mobilization for Human Needs, to bring before the public reports of social conditions in American communities. At the invitation of President Roosevelt a conference will be held in Washington Sept. 28 and 29.

The discovery of a new gas which destroys life and also explodes was reported at Cleveland Sept. 9 on the eve of the opening of the 88th meeting of the American Chemical Society.

Governor Louis J. Brann, Democrat, was victor in the Maine's bi-ennial election

Sept. 10. Senator Hale, Republican, won the re-election to his 4th term in the United States Senate. The State's prohibition law was repealed.

Foreign Minister Rickard J. Sandler of Sweden was elected president of the session of the League of Nations Sept. 10. He is a Socialist.

Formal notice of the intention of the United States to negotiate a reciprocal tariff agreement with Sweden, looking to revival of trade through concessions was given Sept. 10 by William Phillips, Acting Secretary of State.



Dr. John M. G. Darms, Secretary

"For some time I have had a growing conviction of the necessity of organizing the men of my congregation into a group of truly active laymen. I have observed various organizations in other congregations, who were in various states of activity, but I am not entirely satisfied with them. Can you help me?" Of course we can. Organize a chapter of the Reformed Churchmen's League and keep it on high levels—and note the result.

"The members of our League are certainly sold on the Churchmen's League and will help interest others in organizing chapters in their own Churches. Our chapters report very helpful and interesting monthly meetings." Report of chapters of St. John's, Middlebrook; St. Michael's, Bridgewater, and St. Stephen's,

Harrisonburg, Va. These three chapters invited the men from all our other Churches in the surrounding territory to join them in an out-door picnic and outing at Massanutten Caverns. 120 were present, 79 from the various chapters. The afternoon was spent in playing golf, baseball, horseshoes, and swimming, followed by a group picture, which the editor of the "Messenger" has promised to present at a later date. People who can play together can work together happily.

That was a great Convention at Milwaukee, Wis., on Aug. 21-23. Read the full report in another issue. President Fretz sent affectionate and appropriate greetings. Every courtesy was shown the secretary and those present from the Reformed Church. Through such contacts the Evangelical and Reformed men are getting acquainted rapidly and when they once know each other, they will trust one another and work together with telling effect.

A Letter to the Editor

(Written by a brother who has since "gone home", as he retired from active service)

My Dear Brother:

I take the liberty to relate to you an unusual experience which I enjoyed on my birthday just two days ago. I had served as pastor of a charge in northwestern Pennsylvania for 8 years and then, as is the life of a minister, passed on to other fields of labor, but held in mind the kindness of these Pennsylvania people, having visited them on several occasions, and renewed and kept alive a pleasant friendship. When the postman came on the day before my natal anniversary he brought a number of letters bearing the postmark of Meadville, Pa. On opening the letters I found that they were birthday greetings from these people whom I had served 22 years ago. To think that this should come at the time when I was about retiring from the active work on account of impaired health! I can imagine you may sense the joy it gave me to read these greetings and congratulations coming from these former parishioners, written because they remembered their former pastor had a birthday and they wished him to know that they still thought of him after these long years of separation. Some of the letters were from young people who were trained and instructed in the better way of living, while others were from those for whom I had performed the wedding ceremony; but all of them were overflowing with the Christlike spirit of goodwill and oneness in wishing happiness and joy in the years which may yet be ours to enjoy. This I wish to leave with you and all who may read as one of the truly pleasant experiences in the life of one who tried to serve faithfully those amongst whom he was called to serve. Why is there not more of this kindly remembrance in the

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Sunday, September 30, being Review Sunday, no notes are furnished.

THE CHRISTIAN ENDEAVOR TOPIC
By the Rev. Charles E. Schaeffer, D.D.

Sept. 30: Worth-while Aims for the Year Ahead—Phil. 3:13, 14 (Rally Day)
Rally Day should always have a defi-

nite end in view. Just "to rally" without knowing what you are rallying for is of little consequence. There are lots of Sunday Schools and young people's societies that have a rally, but since they have nothing definite for which they rally they simply get up a lot of steam and then do nothing with it. Nothing is less worth while than to be purposeless and aimless in life. So many of our Churches and organizations are smitten by this plague.

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They simply drift along without rudder or sail. They merely exist in a sort of dull, monotonous fashion, but there is nothing arresting, or challenging, or compelling in anything that they do. This accounts very largely for the spirit of indifference which has befallen so many of our members and of our congregations.

It is of the utmost importance that there should be a program, a schedule, a road map for every congregation and for every organization belonging to it. This program should be well thought out and properly articulated. Each organization should be assigned a definite sector of the same. When Rally Day comes around this program should be clearly stated and all the forces and resources of the congregation should be mobilized for its accomplishment during the year that lies ahead.

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ous features depending somewhat upon local needs and conditions. But there are three or four main objectives. One of them is **Evangelism**. The congregation should set for itself a definite aim to win new members to Christ in the fellowship of the Church. The reason why we gather so few people into the Church is because we do not organize our forces to win souls. We catch them as we can, but we make little or no systematic effort to win them. Supposing every member of the Church, and of every organization in the Church, were definitely charged with the responsibility of bringing others to Christ, we should be accomplishing far more along this line than we are now doing by our listless and purposeless methods.

Another objective is **Christian Education**. Every congregation should definitely map out for itself a thoroughgoing course in the study of the Bible, the fundamentals of our religion, our customs and usages, our history, and everything that pertains to Christian nurture. It is pathetic how little most of our people know about the Bible, or about their Church, or about the great missionary activities of the Church. This whole program ought to be approached in a more systematic, more carefully wrought out manner than we have been doing. The whole congregation ought to rally around this educational program. It will make all the difference in the world if this thing is done properly, or if it is done shabbily.

Another objective is **Social Service**. This includes a great deal. It may involve ministering to the needs of the community, providing food and clothing and shelter and employment and recreation for the people of the community. It may involve better citizenship, better industrial and economic conditions, better health, better movies, better literature, a more normal social life. What a great task this is and how important that it should be well planned and properly performed.

Another objective is **Financial**. Many Churches are hard pressed financially. They have a heavy budget to raise, consequently the whole financial program should be well thought out and definite portions assigned to different organizations so that everybody will get actively behind it to raise it.

There are other worth while aims for the year that lies ahead. There is Church attendance, there is the deepening of the spiritual life, there is greater interest in the general work of the Church, in its missionary and benevolent operations. There is a finer and more appreciative understanding of the meaning of worship, and of stewardship. There is scarcely an end to the many fine and worth while things which may be set up as aims and objectives in the Churches' life and activity. A wide awake pastor and consistory will plan a worth while program. A cabinet, consisting of the officers of the Church and of all the organizations will discuss and adopt the program and then all the forces of the Church will come together in a real rally for the accomplishment of the task to which they have all set their hearts. This will at once unify the congregation, put new life into all and accomplish something worth while.

GENERAL SYNOD NOTES

Dr. J. Rauch Stein, Stated Clerk

Minutes of the General Synod for 1863, '66, '69, '72, and for the Special Meeting at Altoona in 1919 are needed to complete several sets. Anyone willing to supply these copies is requested to write to the Stated Clerk.

The following **Outstanding Statistical Data** as of December 31, 1933, may be of interest to our Consistories at this season of the year:

Present Communicant Membership — 345,912.

Total Church School Enrollment — 354,628.

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Pupils in Full Church Membership — 156,368.

Pupils Received into Church Membership in 1933—12,077.

Records encouraging for our Classical Stated Clerks in gathering new **Accurate Statistical Records** for December 31, 1934:

41 Classical Stated Clerks were careful to begin their Statistical Records for 1933 with the membership reported for Dec. 31, 1932; 17 failed to do so. We hope, however, that they will be successful this year.

All of them again attained 100% for mathematical accuracy in the records of the Present Communicant Membership and the Total of All Benevolences, except

North Dakota Classis, from which no report was obtainable for the year 1933; 30 were at fault when received, but the inaccuracies were recognized and their correction authorized by the respective Stated Clerks.

The following 27 Classical Reports were accurate when received: East Pennsylvania, East Susquehanna, Tohickon, Goshenhoppen, Schuylkill, Wyoming, Reading, Southwest Ohio, West Ohio, Milwaukee, Nebraska, South Dakota, Edmonton, Manitoba, Somerset, Central Hungarian, West New York, Zion's, Maryland, Gettysburg, Juniata, Chicago, Iowa, Lincoln, Indianapolis, Missouri-Kansas, and Kentucky.

SOLDIERS OF THE COMMON GOOD—

Joseph Henry Apple

(An editorial in "The Evangelical Herald")

Since the Evangelical and Reformed Church now has such a fine array of educational institutions, it is only fair to introduce to our readers from time to time some of the men who have helped to create the splendid system of educational institutions which the Reformed Church in the United States brought into the merger. We are glad to present herewith a brief sketch of the career of Dr. Joseph Henry Apple, who has just retired as president of Hood College, Frederick, Md., after a service of 41 years.

Dr. Apple is a native of Rimersburg, Pa., where he was born nearly 70 years ago, the son of Rev. Joseph H. Apple, a member of a family which has filled a prominent place in the educational work in the Reformed Church. After graduating from Franklin and Marshall College in 1885 he served as principal of the high school at Clarion, Pa., and later as professor of mathematics in the Central High School, Pittsburgh. When in 1893 the Potomac Synod established a college for women in Frederick, Md., Professor Apple was selected as the first President. Under his administration this institution has grown from a girls' boarding school to a standard college, and in 1912 the name of the institution was changed to Hood College, in honor of Mrs. Margaret Hood, a benefactor of the college from its inception.

In 1925 the college was transferred from its location in the heart of the city of Frederick to a beautiful location in the suburbs, where it is now housed in a group of twelve buildings. The college is included in the lists of accredited institutions of the Middle States Association of Colleges and Secondary Schools, of the American Association of University Women, and of the American Council on Education. It confers the degree of Bachelor of Arts and Bachelor of Science in Home Economics.

Franklin and Marshall College conferred upon Dr. Apple the degrees of Ph. D. and LL. D., and the latter degree has also been conferred upon him by Ursinus College and Temple University.

In addition to his distinguished work as an educator Dr. Apple has also served his Church effectively as executive secretary of the Forward Movement, 1919-20, and the local community in a large variety of public service. By appointment of the governor of Maryland he has also served as a member of the Maryland Public Library Committee. During the past year at a memorable public meeting the community of Frederick as well as the students of Hood College, the Alumni Association and the Synods of the Reformed Church, made grateful recognition of Dr. Apple's services.

The Alumni Association of Hood College at the recent commencement exercises presented to Dr. Apple a purse of \$1,000. Dr. Apple has just been elected a member of the Board of Regents of Mercersburg Academy, and will continue to render service to Hood College and to the cause of education in many ways.

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OBITUARY

ELDER CHARLES L. GLANZ

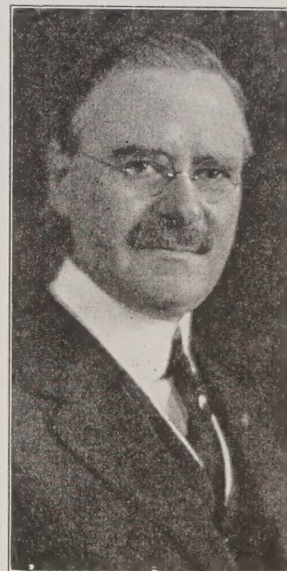
"Know ye not that there is a prince and a great man fallen this day?" were the words that suggested themselves as a funeral text when on Monday, July 9, there came the news of the untimely death of Elder Charles L. Glanz at New York, whither he had gone on a business errand. Mr. Glanz at the time of his death was an elder emeritus of Heidelberg Reformed Church, Broad and Grange Sts., Philadelphia, Pa.

Death was due to a sudden heart attack. The seriousness of his heart condition was known to him, but, with his characteristic energy and zeal, knowing his limitations, he would not be bound by them. He was in every respect the type of man upon whom the Kingdom must be built. Consecrated forbears bequeathed to him a love for Christ and the Church which made all of life a sacrament. In a very beautiful way he allowed the spirit of Christ to preside over all his life relationships. To him religion was always a most vital matter. In the words of one who was very near and dear to him "He lived the life." Men of his type need no eulogy or praise.

His positions of usefulness and responsibility in the Church and elsewhere were numerous. His more robust years were given unselfishly in the building up of Bethany Tabernacle, now merged with the Heidelberg Church. There he served as deacon, superintendent, Sunday Superintendent, chairman of the Building Committee, and in many other capacities. He was one of the first presidents of the Men's Social Union, in which organization he preserved his interest until the last. As elder of the greater Heidelberg, he wielded a large influence for good, his generosity of heart and rare good judgment winning for him the confidence of all his fellows.

The same strong characteristics were brought to bear upon his business relations. His entire business career of 52 years was spent with the floor-covering trade, and as the last surviving member of the partnership of Glanz, Boehm & Herring, at 625 Chestnut St., he enjoyed the respect and esteem of his craft far and wide. The 50th anniversary of his connection with the floor-covering trade on Dec. 20, 1932, was made the occasion for showering him with felicitations of all sorts from all parts of the country.

The following loved ones survive: His wife, Mary L. Glanz; one daughter, Mrs.



Charles L. Glanz

(Photo by courtesy of "Carpet and Upholstery Trade Review")

G. N. Nicholson; one brother, Ferdinand H. W. Glanz; two sisters, the Misses Mary and Virginia Glanz, and two grandsons, George N. and Charles Glanz Nicholson, all of Philadelphia. An only son, Carl C. Glanz, a lieutenant in the Army aviation corps, gave his life in service during the World War.

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Amid a large following of friends and neighbors, fellow tradesmen and employees, fitting tribute was paid him in the funeral services held from his late residence, 1115 Melrose Ave., Melrose Park, on Friday afternoon, July 13, at 2 P. M. The officiating clergymen were the Rev. W. Sherman Kerschner, D.D., of Heidelberg Reformed Church, and the Rev. Wilson T. M. Beale, D.D., of the Oak Lane Presbyterian Church. Masonic rites were held at the graveside in Westminster Cemetery.

"A short life in the saddle, Lord;
Not long life by the fire."

THE REV. ROBERT O'BOYLE

The Rev. Robert O'Boyle, pastor of St. John's Church, Philadelphia, died suddenly of heart failure at his home on Saturday afternoon, Sept. 1. Born at Kutztown, Pa., on July 28, 1860, he reached the age of 74 years, 1 month and 4 days. He leaves to mourn him his widow, Hannah R., nee Reese; two daughters, Mrs. Helen Hamme, of York, Pa., and Miss Kathrynne, of Philadelphia; two sons, Robert B., of Reading, Pa., and John, of Sunbury, Pa.; four grandchildren, and one sister, Mrs. Ella Hess, of Kutztown, Pa.

Brother O'Boyle had been suffering from a heart ailment for a number of years. During this time his affliction became so serious that his ministerial labors were periodically interrupted. Representatives of the various Church Boards came to his assistance and relieved him of his pulpit duties. This expression of affection for him by his brethren did much to cheer his heart and to lighten the burden under which he labored toward the end of his ministry.

At commencement time, although greatly weakened by disease, he mustered up his strength to attend the 50th anniversary of his graduation from Franklin and Marshall College. Instead of the threatened danger to his health, the experience seemed to serve as a stimulant. The meeting with his classmates in the sacred halls of his Alma Mater, recalling the joys and hardships of those days long ago, and fellowshiping with the alumni and friends of the years that followed, on the campus, made sacred by memories of yesterday, brought a joy unspeakable. As he told his friends about it, the spirit of the "Bobbie O'Boyle" of yesterday seemed to revive for the moment.

Graduation from the Theological Seminary at Lancaster occurred in 1887. By virtue of the wide outreach of his friendships among ministers of the Reformed Church and laymen as well, the late Dr. J. C. Bowman called him into service for his Alma Mater in the campaign to secure funds for the erection of the main building of the Seminary. Much time was devoted to this service and a considerable sum was secured by him for this purpose. This spirit of loyalty to his Church characterized his entire ministry. Others might appeal for increases of salary, and justly so, but his first thought was of the causes of the Church and that the apportionment might be paid in full.

The 47 years of Brother O'Boyle's blessed ministry were divided between four charges: Loysburg, Juniata Classis; Shenandoah and Sunbury, of East Susquehanna Classis, and St. John's, Philadelphia, where he labored for the past 18 years. At St. John's our friend and brother entered into a heritage made glorious by a noble line of predecessors, but increasingly difficult by virtue of the changing environment in which the Church is located. At the time St. John's was organized, that part of West Philadelphia was one of the most beautiful and spacious residential sections of the city. When Mr. O'Boyle became the pastor, the rapid toboggan slide had begun, toward a congested area occupied by almost exclusively non-Protestants and Negro residents. To labor under such conditions tends to bring out both the strongest and weakest elements

in our imperfect human nature. Non-quitter that he was, this valiant knight of the cross stood his ground with fine faith in God and man, and rare courage and determination. His last battle cry at a congregational meeting recently held was "Rally together and hold the fort." Crushed by the heavy burden he was bearing, his tired and depleted body literally sunk under the load, but his spirit passed on in triumph.

Some men are born for seclusion and retirement. This man was born for fellowship, pure, high and holy, such as God craves for the children of men. No wonder then that in addition to the wide circle of Church folk with whom he fellow-shipped so uniquely, he was also lifted up to high places of honor and responsibility in the fraternal order of Masons. For similar reasons he was chosen as one of the two ministers of the Reformed Church to membership in the Union League of Philadelphia. He served for a year as President of the Eastern Synod. He was also a member of the American Huguenot Society. Wherever he went he sweetened and purified the life of his fellowmen. In his life and work, he earnestly sought to represent his Master. He was a true minister of Christ. With characteristic humility, he requested that there be no eulogy at the funeral service. He would let his record stand for what it was and what it would say to those who came for a last farewell. And so using the beautiful liturgical service of our Church, we reverently thanked God for what His servant, our pastor and friend, had been to us, and took courage from the example of his life and ministry. Drs. E. H. Romig, J. R. Stein and C. A. Hauser conducted the services. The Consistory served as pall-bearers. Parishioners and friends filled the beautiful sanctuary to overflowing.

The next day he was buried at Sunbury, Pa., scene of his previous field of labor. And what a fitting closing scene it was to such a life. His former Masonic Commandery bore his body to the grave and conducted the beautiful committal ceremony of this organization. Drs. C. W. Walek, present pastor of our Church at Sunbury; E. H. Romig and C. A. Hauser participated in the service at the grave. Thus, surrounded by former parishioners and friends, we committed his body to the ground and commended his spirit unto God.

And now would that we had the artist's brush and the poet's pen to describe the Lord's acre where we laid him. Located on a knoll overlooking the spacious Susquehanna, surrounded by the eternal majestic mountains, the rich green sward, recently made immaculate and watered by what the Seneca Indians are said to call "the tears of God," overhead a cloudless sky, a balmy wind forboding the coming autumn, and the beneficent sunlight—all so symbolical of the soul taking its flight and reaching up to God into the pure light of heaven, and the eternal home of the children of God.

—C. A. H.

ELDER JOSEPH K. MUSSELMAN

On Saturday morning, Aug. 25, Elder Joseph K. Musselman, of Salem Church, Doylestown, Pa., passed to his eternal reward. From a very meager beginning Mr. Musselman, with the help of his very capable wife, built one of the largest mercantile enterprises in Bucks County. This was accomplished without sacrificing any of his convictions as a Christian gentleman. The fact that every act of his business and private life squared with his Christian professions is, perhaps, the finest contribution he made to his local Church and the denomination he served and loved so well. A few years ago he, with his wife, incorporated the business into the "J. K. Musselman Company," taking with them, as a business associate, Mr. William F. Mann, a prominent Churchman of our denomination, of Philadel-

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phia, who with Mrs. Musselman will continue the business.

For 35 years, covering the entire period of his Church membership, the records show that he was connected with every progressive movement of his Church. This was especially true of every effort in the direction of spiritual enrichment. For 21 years he served as a member of the consistory and the Treasurer of his Church. He represented the local congregation frequently at the higher judicatories of the denomination. He was one of the delegates from Tohickon Classis to the merger Synod in Cleveland in June of this year. At the time of his death he was the Vice-President of Tohickon Classis and a member of both the Missionary and Stewardship and the Examination and Licensure committees.

It was largely through his efforts that Salem congregation adopted the policy, 6 years ago, of paying one-twelfth of the apportionment every month, a practice that is carried out today. His last official act at the July meeting of the consistory was to advise the payment of the monthly apportionment bill "because other pastors are depending on the apportionment for their salaries just as our pastor is depending on us for his." Very truly it can be said of him that he labored justly, he loved mercy, and he walked humbly with his God. "The steps of a good man are ordered by the Lord: and He delighteth in his way." Since we know that "A good man obtaineth favor in the sight of the Lord," we resignedly accept the decree of Providence, assuring ourselves, in our grief, that this worthy Elder will influence our Church for many years to come.

The funeral service was conducted on Tuesday, Aug. 28. The pastor, Rev. Charles F. Freeman, was assisted by the Revs. Simon Sipple, D.D., of Allentown, and Horace LeQuear, of Bridgewater, Va.

—C. F. F.